

A N S W E R



To the Arguments of the Iewes, in which they go about to prove, that the Messiah is not come; In which Answer it is proved, that the Messiah is, and hath been come about 1661. years; and theirs and other Arguments of the Christians laid aside, which is not to the purpose.

THou sayest, *The first Argument is to be taken from the time in which the Messiah is to come, and it will be thence manifest that he is not yet come, and that is thus; Thou sayest, That the Messiah in his coming is to consume and destroy the Empires of the Chaldeans, Persians, Greeks and Romans; but thou sayest, The Roman Empire, wherein the other are contained, is yet in being; therefore the Messiah is not yet come: To prove which, thou quotest Daniel 2. Chapter, where Nebuchadnezzars dream is interpreted of the Image, whose Head was of Gold, his Breast and Armes of Silver, his Belly and his Thighs of Brass, his Legs of Iron, the Feet, part of Iron, part of Clay; And a Stone cut out of the Mountain which smote the Image upon his Feet, and brake both the Iron and the Brass, the Silver and the Gold in pieces; and explaining the same, saith, Thou O King art King of Kings, and the God of Heaven hath given thee a Kingdom, Power and Strength; and whosoever the Children of men dwelleth, and the Beasts of the Field, and the Fowls of Heaven hath he given into thine hands, and hath put them all under thy Dominion; Thou art this Head of Gold: Thus (sayest thou) you have the Empire of the Chaldean, represented by the Gold, because it excelleth the other three Empires, as Gold excelleth the other Metals in dignity; besides, that it hath been very rich and prosperous, by subduing in a short time the Syrians, Jewes, Tyrians, Ammonites, Moabites, and other Kingdoms, and so becoming of a vast extent, &c.*

Answer, This Argument is comprehended concerning the time that thou sayest the Messiah is to come in, which Messiah did come, and is come, according to the number and time of Gabriel and Daniel, as thou maist read

Daniel 9. And the *Messiah* his time there is numbred, *Daniel* being a Captive in *Babylon*, whom *Gabriel* spake to, who said, 70 weeks are determined upon the people, and upon the Holy City, to finish the wickedness, and to make an end of sin, and to bring in everlasting Righteousness, and to seal up the Vision and Prophecie, and to annoint the most Holy; therefore from the going forth of the Commandement, to bring again the people to build *Jerusalem*, (for then it was down when *Daniel* prophesied, and *Gabriel* spake to him) and this building was unto the *Messiah* the Prince, which should be seven weeks, and three-score and two weeks, *The Streets shall be built again, and the Wall in troublous times*; So now mark, what Prince or *Messiah* had you in this time when the City was builded, and the Walls? And did not he come according to *Gabriel's* time, and *Daniel's* prophecie, that was called the *Messiah*, when the City was builded? And was it not built then when he came? And did not *Gabriel* speak thus to *Daniel*? Now if you do believe that *Gabriel* spake truth to *Daniel* and his number, then you must believe that the *Messiah* is come, who brought in the everlasting Righteousness; And was not this time within the four Monarchies? Speaking afterwards of the *Messiahs* coming, and so of his Kingdom setting up, for he shall set it up in the time of these Monarchies. And so was not this number of the *Messiahs* coming in the time of the Monarchies, and so setting up his Kingdom which should dash them all to pieces? But to the matter again; concerning the time, *After threescore and two weeks shall the Messiah be slain*: Now was there not one slain who was called the *Messiah*, according to this number by you called *Jewes*, which *Gabriel* numbred to *Daniel*? And did not the people of the Prince that should come destroy your City and Sanctuary, after the *Messiah* was slain? And did not this *Messiah* confirm the Covenant with many? Did they not preach the *Messiah*, and his Resurrection up and down in your Temple & Synagogues? Also it is said, *He shall confirm the Covenant with many, for one week, and in the midst of the week, he shall cause the sacrifices and oblations to cease*: so after the *Messiah* was slain, he caused your oblations, offerings and sacrifices to cease: *Christ the Messiah*, who was the offering; for as it is said, *The seed of the Woman shall break the Serpents head*: And you by your Law you warr'd with Creatures, and kill'd Creatures, yea, and one another, that did not conform to your Religion; but it's said, *The seed of the Woman shall break the Serpents head*; who was before your Law, which is *Christ*, that reconciles to God, who is this offering, and caused all your offerings to cease, and put an end to them; who offered up himself, and that is the Word of the Lord God to you, as true as ever *Daniel* or *Gabriel* spake to you, or *Moses* that had the Law, to set up your offerings; so read you this number and time, and number it your selves, and believe *Gabriel* and *Daniel*, then you will believe that the *Messiah* is come, for this doth prove that the

Messiah

Messiah is come, which seven weeks are 49 years, in which the Temple was builded, after which there was threescore and two weeks which are 434 years, unto the Baptism of Christ, and after the threescore and two weeks there was one week, in which the *Messiah* should be slain; So now read these numbers, in which you may see that the *Messiah* is come, and you have slain him; So you hide your faces from him (as the Prophet *Isaiab* said) who said, *A Virgine should have a Child, whose name should be called Emanuel*, who prophesied long before your Captivity, yet he told you of the New Covenant, of *A Virgine should have a Child*, and his name should be called *Emanuel*; and it was according to *Isaiab*s prophesie, that when he was come you were all in an uproar, who came according to the number of *Gabriel* and *Daniel*, and you kill'd him according to the number, and he rose again according to *David* the Prophet, who saw it about 1073 years before Christ; who said, *His Holy One should not see Corruption*; and ye gave him *Vinegar* and *Gall*, according to the Prophets words: Now here you may see that the *Messiah* Christ is come, and you by your sins and iniquities have lost your number, and have not given ear to *Gabriel* the Angel, and the Prophet *Daniel*, but yet to this day have stood in the hardness of yours hearts against their words.

Thou sayest, The *Messiah* in his coming is to consume and destroy the Empires of the *Chaldeans*, *Persians*, *Greeks* and *Romans*, but the *Roman* Empire, wherein the others are contained, is yet in being; therefore the *Messiah* is not yet come.

Answer, In this thou hast contradicted thy self; for thou sayest, *He shall come in these Empires, who shall destroy them*; and yet thou sayest, *They are not destroyed*; therefore the *Messiah* is not come in: Which Argument is contradiction, and weak, and doth not prove that the *Messiah* is not come; for according to thine own words, he shall in these dayes come (that is of these Empires) his Kingdom shall be set up, and this is according to *Gabriels* words, and *Daniels*; and therefore because they are not all destroyed, therefore sayest thou, he is not come: Now if his Kingdom were set up in the dayes of any of them, and if any of these Empires be destroyed, which is by the Stone cut out of the Mountain; and if one of these Empires were not destroyed, yet this doth not prove, that the *Messiah* is not come; if some be destroyed, and some be not destroyed, but this doth prove that he is come; for thou sayest, *In those dayes of these Monarchies he should set up his Kingdom*; and so it should be set up in their dayes: If the Head of Gold be down, and the Breast of Silver, and the Thighs of Brasse; for thou sayest, *In these dayes*; therefore it is not, when they are all gone, but it must be before they are all gone; therefore if most of them be gone, or if they be weakning or going, or are gone, as I shall prove hereafter, this is to prove thy

Argument weak against the Messiah being not come, and that he is come, proved by thy own words.

And thou sayest, The *Roman Empire* is yet in being, which doth contain the other three, that is, the *Persians, Greeks and Babylonians*; and this thou wouldst prove out of *Daniel*, which is resembled to *Iron*, because it is the last of the Empires; and this Empire thou sayest shall be devided into *Turks and Christians*: Now this is thy imagination, the Prophet *Daniel* doth not say so; and thou sayest, *In the dayes of these Empires the God of Heaven shall set up a Kingdom which shall never be destroyed, and shall not be given to other people, but it shall break in pieces and consume all these Kingdoms, and it shall stand for ever.*

And again thou sayest, *Here you have the Kingdom of the Messiah before your eyes, consider, and see whether he is not to come after the four Empires, and whether he shall not destroy and consume them; but all this is not yet done, therefore the Messiah is not yet come.*

Ans. In this Argument thou contradicest thy self; for thou sayest, The *Messiah* shall come after the four Empires, which the Prophet doth not say so; but he saith, He shall set up a Kingdom in the dayes of the 4 Empires, which Kingdom was set up according to *Gabriels* number of time before mentioned, and many of his Subjects have been Witnesses of it to this day; and yet thou sayest, *He shall set up a Kingdom in the dayes of these Emperours*; and again thou sayest, *He shall come when they are destroyed*; and yet sayes, *He shall dash them to pieces*: Therefore if his coming be when they are destroyed, and in their dayes when he shall set up his Kingdom, which is the Stone that shall dash them to pieces, this shews thy words are opposite one to another, and are not proper and good sence, and does not agree with *Daniel*, who sayes, In their dayes he shall set up his Kingdom; therefore thou hast proved he is come: for if they be not ended, the four Monarchies, if some of them be dashed a pieces, it must be by the Stone cut out of the Mountain without hands, therefore thou provest that he is come; and therefore to say, he must come after the four Monarchies, are destroyed: This contradicts thine own words and the Prophets, which proves he is come, according to number and time and work, in dashing to pieces; And to if he come after them, how doth he dash them to pieces? For if they be dashed to pieces before he come, then they are dash'd in pieces by another, and not by the Stone, according to thy Argument? But if they be dash'd in pieces as it is proved, or dashing, then that he is come is proved.

And as touching the *Roman Monarchy of Iron* (as thou sayest) which is part broken, part whole, which containeth the rest of the four, that thou hast yet to prove, neither canst do it, as it stands now; for the *Chaldeans, Persians and Greeks, and the Jewes, Ammonites and Moabites, and other Kingdoms*;

doms ; for that *Empire of Rome* which was Heathenish that did contain these, is longe since broken , who was mingled among themselves , and the seed of men , that took the Noble men to be Heads to them ; this *Empire* hath long since come to an end of the *Romans* , in which all these was contained , and broken to pieces ; for *Constantine* 320 years after *Christ* overthrew those *Empires*, and turn'd the *Romish Empire* upside down (as *Eusebius* saith) when he profest *Christ*, and own'd him that *Daniel* spake of, and *Gabriel* ; and the *Pope* then was not in being, nor the *Turk* , who gave liberty to *Christians*, and all other people ; therefore he was not of the *Iron*, who brake in pieces : for his Mother was a *Brittain*, and did deny the practise of all the Emperours before, of persecuting the *Christians*, who gave liberty to them, and all other people ; therefore he was for the *Messiah* and his Kingdom, and against such as had persecuted it , and opposed it , who shewed it in his practise against the Monarchies before ; Therefore it was one that was for *Christs Kingdom*, that brake the rest to pieces , and came over them with the Stone , and was for the setting up of *Christs Kingdom* over them : And so he was not a Heathen but a *Christian*, and so here *Christs Kingdom* came over the *Iron Monarchy* , which was part *Iron* , part *Clay*; and these Kingdoms and Monarchies might be given from one people to another , and so were not everlasting (as *Christs Kingdom* is,) which the Stone doth break the Gold , doth break the Silver , doth break the Brass , and break the Iron and the Clay ; and so the power of *Christ the Messiah* was seen , and felt, and known, when *Constantine* did root out , and turn upside down the *Empires of the Heathen* : And this doth prove that the *Messiah* is come , and his Kingdom is set up that is everlasting, without end ; and this overthrows thy Argument , for when *Christ the Messiah* came among your fathers, in the dayes of *Pilate* and *Herod*, they would not own him, but fulfilled the saying of *Isaiah*, *David* , and the rest of the Prophets , that they closed their eyes , and stopt their eares , and chose *Cesar* before the *Messiah* ; And the *Messiah* sent out his Disciples, Messengers and Ambassadors into all Nations, to Kings and Peoples , as to *Rome* and other places. preaching his Kingdom , who told them, *He had all power in heaven and earth given to him*, and this was after he was risen from the dead : And for farther proof concerning the destruction of the Roman Empire, read this as followeth ;

“ In the time of *Augustus* Emperour of *Rome* , which was in the year
 “ from the time that *Rome* was built 1229, and was from the time that *Ca-*
 “ *sar* subverted the Government from a Commonwealth into a Monarchy
 “ 529; and from the birth of *Christ* 477, that *Odoacer Abund* was made
 “ Captain by the *Heruly*, and the *Vuringis* , with which people he marched
 “ against the *Roman Empire*, and in *Italy* he met with *Augustus*, with whom
 “ he joyned in battle, overcoming in him fight, & drove him out of his Domi-

" nion, and seated himself in the Throne, and possessed the Government
 " in peace 14 years; after which time, *Theodoricus* King of the *Ostrogothes*
 " made Wars with *Odoaces*, whom he overcome, and possessed the Govern-
 " ment 30 years, from which time forward the *Roman Empire* expired; so
 " that for 330 years there was no Emperour of the West part of the World;
 " And in the time of *Mahomet* the great *Turk* was *Constantinople* taken,
 " (*Constantine* the last of the Roman Emperours holding the Monarchy of
 " the East) which was in the year 1453. This as History do declare is a true
 " account of the final end of the Roman Empire.

And so the true Christians are not convinced by this Argument, but the
 Argument may convince thy self, and the Dart turn back to thy self, which
 is not sure in opposition against the *Messiahs* being come; And the being
 wrested expositions is thy own, as thou maist read above.

And as for those that say, That *Iesus of Nazareth* shall not now, but in the
 end of the world, that is, in the day of Judgement, destroy all the King-
 doms of the world, and that then this prophesie shall have its accomplish-
 ment; this thou sayest, that the Christians bring to overthrow thy Argu-
 ment of the Monarchies.

My Answer is this, That in the end of the world, and when it is ended,
 what is there then to destroy, when it is ended? Therefore this doth not
 hold, neither is it own'd by us; for it is said, *In the dayes of these Kingdoms,*
he shall set up a Kingdom (Mark, in their dayes) he doth not say, when they
 are destroyed, that Christs Kingdom shall be set up; therefore such contra-
 dictions and falsities we do deny, whoever speak them, Christians (so call'd)
 or others; for the prophesie of *Daniel* was to be fulfilled, and was come to
 pass in the dayes of the four Monarchies, and upon them.

And now thou sayest, *Who would not laugh at this solution?* For thou
 sayest, *his Kingdom should be set up in their dayes, who seeth not that that Stone*
shall be raised in the dayes of those Kingdoms; now in this thou contradicts thy self,
 for thou saidst that it should come when these Kingdoms are destroyed before,
 and so in this thou art not unlike the Christians thou laughs at; And thou
 sayest again, That this work was to be done at his first coming, and then it
 must be in their dayes, and not after they are destroyed, and then this proves
 that the *Messiah* is come, and *Gabriels* and *Daniels* words is fulfilled, and this
 is before the world is destroyed, and the Monarchies; for when those Kings
 and the world is destroyed, that does not belong to *Daniels* prophesie nor this
 matter, for when it is destroyed, what have He the *Messiah* to break in pie-
 ces? If he come when it is destroyed; for thou sayest, he shall come after
 the Monarchies is destroyed; and thou sayest the Christians say, *In the end*
of the world: Here in this you are both out, and ignorant of Christs King-
 dom, who is come, and hath set it up.

And

And for thy saying, that those Christians that say, that Jesus of Nazareth shall in the end of the World, destroy all the Kingdoms of the World; therefore sayest thou, if it be so, then Christians must be destroyed, which thou sayest, no Christian will grant; and therefore thou sayest, the Argument remains vallid, at the coming of the Messiah the foure Monarchys shall be destroyed, but they do yet last, therefore the Messiah is not yet come.

Answer, this is no proot because the Monarchies as thou sayest last, that the Messiah is not come; for thou sayest he shall come in their days: Mark, in their days, and because they stand, therefore is he not come sayest thou; this shews contradiction, for he may be come, and set up in their days, and they not destroyed, but destroying; but as is proved above, they are destroyed and rooted out, and so thy Argument doth not stand vallid, but rather then it prooveth that the Messiah is not come, it proves rather that he is come: And the Messiah being raised up in the days of those Emperours, to beat a peices, is before the end of the World, who is the Saviour of Christians, and all men that beleive in him; and this is long, and was long before all things be destroyed, the Kings of the Earth, and all such things: And the Empire of the Romans is none of the true Christians Empire, neither is he that Empire spoken of by Daniel the Prophet, long destroyed before as above mentioned; for the true Christians come into Christ the Messiahs Kingdome, the little Stone that was to beat all those Monarchies to peices, whose beginning was in their days; and this thou calls Empire of Rome are called Christians, which those Empires that was to be beaten to peices by the Stone, that was cut out of the Mountain without hands, in their days, was not Christians (so called) but Heathens, so they were not of the Messiah the Stone, nor doth Daniel mean Christians, of those that do profess his Name.

And as for Cornelius a Lapide, who thou saith acknowledgeth the falsity of this Exposition, and gives this answer; that the Messiah hath broken all these Empires, not as to their Earthly but Spiritual Dominion, by freeing and delivering Gentilisme from their Idolatry, and the slavery of the Devil; and thou says, this is the Common Solution, and almost all Christians answer after this manner: To which I Answer, that Christ the Messiah have broken them Spiritually and Temporally; those former Monarchies as above mentioned: And Christs Kingdome is everlasting, and is not consistent with their Kingdomes which hath an end, nor to be parrallel'd: And as for Cornelius a Lapide confuting that above mentioned, and which thou thy self saith that thou dost not beleive that Christians do beleive that Christ shall come to destroy them whom thou numbers in the fourth Monarchy, and if the Christians do beleive that those Monarchies must not be destroyed, until the end of the World, for when the World is ended they are destroyed, and then the Stone, the Messiah, need not to destroy them; and so then if the Christians be of the fourth Monarchy

Monarchy undestroyed, then the *Messiah* when he come is to destroy them, such as profess him upon thy account ; which I say, the *Hearthen Monarchies* was destroyed before, and he the Stone was brought forth long before there was any Christians at *Rome* : And as for others Interpretations, in which the contradictions is denied ; and so Jesus the Saviour truly beleived, which hath broken, which is the Stone, and doth break, and is breaking up and down in the World to peices, subduing all things to himself ; for both *Nebuchadnezzar* and *Darius* had a sight of his Kingdome ; and likewise had *Alexander* before they deceased ; and Christs Kingdome is not Temporal but Spiritual, for Christ said himself when he was come to his Disciples, his Kingdom was not of this World, this said he to *Peter*, when he bid him put up his sword ; for if his Kingdome had been of this World, then should his Servants have fought ; and this he said, when he was delivered by your fathers the Jews to *Pilate* to be Crucified, and if his Kingdome had been Temporal, and of this world, then his Servants should have fought for it with Carnal weapons ; but as I said before, his Kingdome is not of this World, but is an everlasting Kingdome, and he it is that bruseth the Serpents head, and destroys the Devil and his works, who is the Author of all strife and Emnity, Wars and Fightings among all people ; and he it is that Christ destroys, and this is done by his power, and in his Kingdome no unclean thing enters : Therefore every man that comes to know this Kingdome, must come to the power of Christ in himself, which overcomes the evil, and these feel it overcoming the evil ; and the Prophet doth not say that Christ the Messiahs Kingdome shall be Temporal, as thou sayest ; neither doth the true Christians that be in Christs power : And many of the Gentiles and Jews both were, and are freed from Idolatry, and the slavery of the Devil, as many thousand of the Jews was above sixteen hundred years agoe, and many of the Gentiles, which did receive Christs Law. And as for *Cornelius* saying, he destroyed them spiritually, I say both Temporally and Spiritually, for Christs Kingdome must be set up, and should rise according to the Prophet which hath no end, and his Law is to be observed, which is to be written in the hearts of the Jews and Gentiles, who waite for his Law, which now thousands have received.

And first thou sayest, because the other Empires have been Temporal, therefore the fifth, that is the Messiah, is so to be, as appears by the context of of the History ; but in the objectors sence it is Spiritual thou sayest, therefore not consonant to the Prophet.

Answer, Now to say that the Messiahs Kingdome is Temporal, that is not consonant with the Prophet, because the other was Temporal, and was to have an end ; for the Prophet sayeth, thy Kingdome is an everlasting Kingdome, and thy Dominion an everlasting Dominion, and this Kingdome was set up in those dayes of the Emperours, which is everlasting, and hath no end ;

end; and he hath had some subjects alwayes to bear witness to it.

And neither doth it appear by the History, that Christs the Messiahs Kingdom is temporal, though he doth reconcile all things in one, who destroys the enmity (the Devil) that made separation between God and man; And Christ the Messiah doth destroy, who reconciles all things in Heaven, and things in Earth into one, who was with the Father, who said let us make man, by whom all things was made, who doth reign until he hath subdued all things to himself.

And whereas thou sayest secondly, Because in the other Empires, the people of one hath been differing from that of the other, as the *Chaldeans* from the *Persians*, but in this Solation there is no other people in the fifth than in the fourth, but the Roman people in both.

Ans. As the people was differing one from another, the *Chaldeans* & the *Persians*, so they are another people that are in the fifth, that is the Messiahs, than was in the fourth, or when they was under the Roman Heathen Monarchy; or though they should be the same people, yet if they come into the Messiahs Kingdom they are changed, from that they was formerly when they was Heathens, and them that are not, but do profess him the Messiah, are like unto you *Jewes*, that profess the Law and live without the life of it, such are not justified: And Christ doth not come to destroy mens lives, but to destroy the Devil and his works, and to save mens lives, and so he doth not destroy all the people under the Heathen Monarchies; If he should, where were his subjects?

And again, There is many people that are distinct from those thou lookst upon to be the Roman Monarchy, which is not the Monarchy that hath Iron and Clay which is to break in pieces, for that is broken to pieces before the *Pope* for he is called a Christian, for there was about 650 years before a *Pope* gat up after the Messiah was come, and so the Messiah is he that leads into unity, and in his Kingdom is peace and unity, and his Kingdom stands in power, and in Righteousness, peace and joy: Now the other Monarchies people, amongst them there is and have been difference, and them that profess Christ in words but do not live in his power; but they that do, are changed by the power of the Messiah, and so they are not the same people in the fifth Monarchy, as they was in the fourth, for they that comes into the Kingdom that is everlasting, that hath no end, they must come into the everlasting Kingdom, by the everlasting power which hath no end, and so by this people are changed, and are not the same in nature, nor life, nor practise, nor Kingdom; and therefore thou and they that say they are, do erre.

And the Prophet *Daniel* doth not say, That the Roman Empire shall be divided into *Turks* and *Christians*, or *Goths*, as thou sayest, for the Roman Empire was destroyed before the *Turk* and the *Pope* gat up, and it is an unlikely

ning, that Christs the Messiahs Kingdom should be devided, that the Roman Empire should go into *Turks* and *Christians*, for *Mahomet* came not of the Roman Empire, and the true *Christians* are of the Messiahs Kingdom, though all that be not of the nature, or in the nature of the Messiah, be in the Heathenish nature; so in this thou perverts the Prophets words, in saying, that the Roman Monarchy shall be devided into *Turks* and *Christians*, for it was devided before the *Turk* or *Pope* got up; And so this I tell thee, that Christs Kingdome doth break in pieces the Monarchies, and do not joyn with them, and they do not devide with the true *Christians*, but are broken to pieces by the Messiah; And the Roman Empire was cruel against you *Jewes*, that did not own the Messiah, and they was against those *Jewes* and *Gentiles*, that did own the Messiah, and his Kingdom; Therefore those Roman Empires was overturned by *Constantine*, who gave liberty both to *Christians* and *Jewes*, therefore you cannot own him to be of that Iron Monarchy, as he did own Christ the Messiah, his Power and Kingdom, which I say is set up, whose Kingdom is an everlasting Kingdom, and Dominion without end.

And thou sayest, If we understand by the fifth Empire the *Christian Law*, it will not be distinct from the fourth, containing in it the *Christians*, and since it hath been proved, that it must be a distinct Kingdom, it follows that this Interpretation is false.

Answer, We say the Kingdom of the Messiah is a distinct Kingdom, for it is an everlasting Kingdom, the fifth Empire is not understood altogether by the *Christian Law*, nor known, so far as they are contrary to his Law, the Messiahs Empire is not known so by the *Christians Law*, if they be contrary to his Law; but this we say, that there is many that have received the Law of the Messiah, whom the fifth Empire may be understood by, as being in that which all the holy Prophets testifie of, and *Gabriel*; And so as for other interpretations, that be contrary to the Messiah Christ, and out of the Law of Christ, and they known out of Christs Law, we deny; and though they be out of the Law of Christ, yet they cannot be contained in the fourth Empire, seeing that Empire of the *Romans* is destroyed, so both Christs Law and Kingdom is distinct from those Empires, and his people, who are subjects of his Kingdom, which dashes in pieces that which is not everlasting.

And thou sayest fourthly, Because this fifth Kingdom shall be everlasting, but that is not found in the Law of Jesus, seeing the greater part of *Asia*, all *Africk* and part of *Europe*, have lost that Law.

Answer. The Kingdom of Christ is everlasting, and so is his Law, though a great part of *Asia*, &c. have lost it, and they that have lost his Law have lost his Kingdom, and therefore that doth not prove his Law not to be everlasting, because they have lost it, in this thou errs, for the Law of God was true, though you *Jewes* departed from it, and so from God, and so did not wait to receive

receive the Messiah, and his Law and Kingdom, which is everlasting.

And fifthly, thou sayest, Because the fifth Kingdom shall break and consume all the Kingdoms, which cannot be understood of the Law of Jesus, seeing the *Christians* have not broke nor destroyed all Kingdoms, &c.

I Answer, The Kingdom of the Messiah shall break and subdue all Kingdoms, Power and Authority unto himself, and this Kingdom was set up in the dayes of those four Monarchies, and so then did begin to subdue, which since hath been subduing, and is subduing, until he hath subdued all things to himself, and them that are subdued by this Power, the Kingdom, and the Stone, receives the Law of Christ, and are the true *Christians*; but because that you have rebelled and others, and Crucified Christ, and so neglected your Salvation, and closed your eyes, and stoppt your ears, and hardned your hearts, therefore judgeth the Kingdom it self, and that others have not received it, that it is not come; And all the *Christians* as they be in the power of Christ, that are his subjects be subduing, and this fifth Kingdom the Kingdom of the Messiah is spiritual, and doth subdue the power of darkness, and gather people up into unity. and is not to be understood literally, for it is everlasting; And Mark, thou sayest this fifth Kingdom shall destroy, Mark, because it is not all done, therefore this doth not prove but that it is the Kingdom of the Messiah, and the Law of Jesus is spiritual which doth subdue.

Sixthly, thou sayest, The fifth Kingdom shall be eternal, but in the Law of Jesus there are many Contradictions, as appears by the Sects, &c.

I Answer, We say the fifth Kingdom is eternal and everlasting, and so is the Law of Jesus eternal and spiritual, and unchangeable, and no Contradiction; And all the Sects is such as live out of the Kingdom of Jesus, out of the Power of Jesus, out of the Law of Jesus, for his Law is one which is everlasting, and his Kingdom is one which is spiritual, which is one, and in it no Sect; was not the Law of God one, because there was so many Sects amongst you *Jews*? and perfect, because people contradicted one another, which lived out of the life of the Law, in the lust, which the Law saith thou shalt not, for the lust is the ground of the Contradiction, which is not in the Law, for the Law is spiritual and good, and the Law of life makes free from the Law of sin and death, where it is lived in; So the Sects among you *Jews*, and the Sects among those called *Christians*, is out of the Law of God, the Law of Jesus and his Kingdom.

Again seventhly thou sayest, If this interpretation were true, there should be not four but onely two, &c.

Ans. The Prophet doth say there was four Monarchies, which doth prophesie of the Kingdom of Jesus; and another of the Prophets doth prophesie, how the *Gentiles* shall wait for his Law, and the Law of the *Gentiles* is the Law of Jesus, those *Gentiles* that have received it, but as for all others, they all live

in their own inventions, so if they be *Gentiles, Jewes*, or whatever, that witness *Daniel's* prophesie, the Stone cut out of the Mountain without hands, and his Kingdom set up, and received his Law, one Kingdom, one Law and not two, and so one life, and one Saviour, who makes all things new, and reconciles to God, and destroyes that which made the separation betwixt him and God, they witness the Kingdom of the Messiah which is one and everlasting.

And rightly thou sayest, The Roman Empire should be devided before the coming of the *Messias*, but before the coming of Jesus the Roman Empire was not devided, &c.

I Answer, This doth not prove that Jesus is not the Messiah; for the Prophet *Daniel* doth not say, that the Roman Empire shall be devided before he comes; but saith, his Kingdom shall be set up in their dayes, and the Roman Empire was devided, and broken, as is proved; therefore this doth not prove that Jesus is not the Messiah, but that Jesus is the Messiah, and that he is come, and thy Argument, and the Interpretation is proved not to be true; the Law of Jesus is not contrary to the Law that is spiritual, and to equity and justice, and truth, but the Law and first Covenant of types and figures, and shadows, and offerings and sacrifices, that Law Jesus did end, and fulfil, for that was given to man since man fell, which Jesus redeems man up into the state he was in before he fell, and he is the sacrifice and offering, and there we see the end of all those sacrifices, and the spiritual Law end in him; and so he doth bring forth everlasting Righteousness, according to *Daniel*, which we witness, who set up his Kingdom, that is spiritual just and holy; and the righteousness, and the justice, and equity of the Law, which is spiritual, Christ is one with all, which would have all to do to others, as they would be done by: And as for the word Trinity, there is no Scripture for it in the Old and New Testament, but Father, Son and Spirit, that we do own, and God is one, yet he said, let us make man, and the Son was with him who came from the bosom of the Father, seen by all his Prophets before he came, rejected by you, who did come to fulfil the Prophets; and so the Son of God and the Spirit of God was not hid from your Prophets; yet one God, but the Scriptures of Truth do not call the Holy Ghost a person, they that do so, do not know what they say; but in the beginning was the Word, and the Word was with God, and that Word was God; and the Prophet saith, A Virgine shall have a Child, his name shall be called *Emanuel*, and the everlasting Father; so the Son is in the Father, and the Father in the Son, but this is a Mystery I perceive to you, and so he that denies the Father, the Son, and the Holy Spirit is in an error, and do not observe the Law of God; for *Moses* who had the Law saw the Son, saw the Messiah, and said, like unto me will he raise up a Prophet, him shall ye hear, whom the Prophets of God after *Moses* did see and foretell, who came according to the prophesie, which when he was come, you and your

your fathers did not nor have not heard, which as your fathers had heard *Moses*, so was they to hear him in all things: And *Exodus*, and *Psalms*, and *Isaiah* is known, and the Law that is spiritual, and the justness of it, and the holiness of it, which is Light as *Solomon* speaketh, is everlasting, we say so, which Christ the Righteousness of God doth fulfil; being a greater Righteousness, in whom it ends, for the Law served until the Seed came, and this must be known in every particular of you, till Christ be revealed in you, and the Son of God, which *Moses* and the Prophets shewed the coming of to your fathers, which God did not hide from them; so he was not hid from them, but he is hid from you, that be not in the power and spirit as the Prophets was in, that by the Spirit of God, did see the Son of God, who was to come, and is come, according to the prophecies; And you, though you had figures, types & shadows in the first Covenant, yet you were to hold them in the faith, as the Prophets did, of the *Messiah* to come, and you being out of the Prophets spirit, sees not, nor receives not, that which the Prophets saw and held in the faith; but looks onely at the outward Ceremonies, that turn'd against Christ when he was come; so not in the spirit and power as *Moses*, *David*, and the Prophets was in, and *Daniel*, who saw that he was to come; but as *David* said, let your eyes be blinded, who saw Christ, and you bow down your backs alwayes, and your Table made a snare; so your outward figure is a snare, and your back is bowed down to every power: Read this and consider. Now if you were in, and your fathers had been, in the Spirit that *David* was in, then you would have seen the Son that came from the Father, and would have received him when he did appear, and have received that which they held in the faith, which was above the Ceremonies, which are looked at by you more than the *Messiah*, that they fore-saw; and *David* called Christ Lord, *Psalms* 110. who said, the Lord said unto my Lord, sit thou at my right hand, until I make thine enemies thy foot-stool; mark, until, take notice of that word; and so God did not hide this from *David*, though hid from you that be out of the power of God.

Thou sayest, though the precedent Argument hath clearly convinced, that the *Messiah* is not yet come, yet the same Prophet hath taught it us more clearly, in the 7. Chap. where he saw foure Beasts which by common consent signifie the foure Monarchys &c.

Answer, Here is nothing in thy Argument, to prove that the *Messiah* is not come; but to prove that he is come, and the Prophet clearly speaks that the *Messiah* shall come in the days of the foure Monarchies; and though the four Beasts which thou sayest by common consent signifie the foure Monarchies, and so omitting the three thou sayest, wherein is nothing new, we will come to the fourth, which is the Roman, and then sayeth, that without all doubt the *Messiah* is not yet come; Here is this thou overthrowes thy own Argument,

gement, and shews thou understands not the Prophets words, who sayeth he shall come in their days, and because the Roman Monarchy was not gone, that doth not prove he is not come, but if any of them be gone, or he come in any of their days, and before they are gone, which must be dasht in pieces by him, this proves that the Messiah is come: And thou again sayest, the holy Text saith thus, verse 7. And after this I saw in the night Vision, and behold a fourth Beast dreadful and terrible, and had great Iron teeth &c.

Answer, Although *Daniel* did see a fourth Beast dreadful and terrible, which had great Iron teeth to devoure, which was divers from all the Beasts, and it had ten horns; And *Daniel* considered the horns, and there came up another little horn, before whom there were three of the first horns pluckt up by the roots, and in this horn were Eyes like the eyes of a man, and a mouth speaking great things; And the Prophet saith, these foure Beasts are foure Kings, which shall arise out of the Earth &c. Now the fourth Beast shall be the fourth Kingdom, & the ten horns of the fourth Kingdom are ten Kings, that shall arise, and the little horn made war with the Saints, and prevailed against them, until the ancient of days came, and judgement was given by the Saints, and the Saints possessed the Kingdome, saying, the Kingdome and Dominion, and the greatness of the Kingdome under the whole Heaven, shall be given to the people of the Saints of the most High, whose Kingdome is an everlasting Kingdome, and all Domions shall serve and obey him; here we have sayest thou foure Kingdomes, and the Kingdome of the Messiah destroying and consuming them, as the Prophet saith ver. 11; I beheld then, because of the voice of the great words, which the horn spake; I beheld even till the Beast was slaine, and his body destroyed, and given to the burning flame, and now (thou sayest since we see the fourth which is the Roman Empire to be yet lasting, it necessarily followeth, that the Messiah is not yet come.

I answer, all this doth not prove that the Messiah is not come, but proveth that he is come, destroying and consuming, for some of these Monarchies are destroyed, and consumed, according to thy own confession, and yet thou sayest the Messiah is not come, and who have confest it in words, yet after denyed it, which shews contradiction, and if all these have made battle against the Saints, untill the Ancient of days, and that these must be overcome by the Messiah, and he is come according to *Gabriel* and *Daniel*, killing and destroying, for this horn, and these should prevail against the Saints until the Ancient of days, which Saints should possess the Kingdome, which now many doth; And if the Roman Emperour were not destroyed, which is the last according to thy words, that doth not prove but that the Messiah is come, for if he come in any of their days, and have subdued any of them, or if he but subduing, though thou do not see all things yet subdued unto him, this a proof
that

that he is come, and disproves thy Argument to the contrary; and the *Messiah* is he that shall make all powers to serve and obey him, and Christs government is set, which taketh away the Dominion of all that which opposed the Saints of the most High, until he hath consumed and destroyed them to the end; therefore who knows not the *Messiah*, knows neither *Gabriel* nor *Daniel*, nor the holy Text thou speaks of, for if the Roman Empire according to thine own words, be the last of all these Kings, Emperours and horns, and if the *Messiah* be come in these days, who hath consumed, and is consuming that which did oppose the Saints, this doth prove that the *Messiah* is come, and proves thy Argument to be in contradiction, who saith there is foure Kingdomes, and the Kingdome of the *Messiah* consuming and destroying them, which thou callst the four *Monarchies*; And so judgement was set, and the Antient of days, and the Saints come to take the Kingdome, the time of those *Monarchies* come to an end by Christs the *Messiahs* power, though there is more in all these words of *Daniel*, which is hard to be uttered which is hid from you, and many *Christians*; therefore they fall out about Interpretations, for it is the fourth Beast that come out of the earth, that turne against the Saints, whose Kingdom is of this world, which the *Messiah* destroys such as turn'd against the Saints, and makes all powers to serve and obey him.

And so the *Messiah* is come according thine own words, though the Roman Empire should be yet lasting, for thou confessest that *Daniel* beheld till he saw him killing and destroying the foure Empires, and if the Roman Empire were gone before he come, who should he kill, and destroy? And thou sayest the *Messiah* is consuming and destroying, the foure Kingdoms, which *Daniel* beheld, which thou doth not behold but says he is not come, and this shews much Ignorance; *Daniel* beheld the Kingdome of the *Messiah* destroying the four Kingdomes, and *Daniel* beheld till the Beast was slain, and his body given to the flame, which speak the great words; and yet thou sayest that the Roman Empire is yet standing, and therefore the *Messiah* is not come, and yet thou sayest he was destroying the four Kingdomes, before that; the Kingdome of the *Messiah* was destroying the four Kingdomes, consider this, if it be not confusion, and that thou contradicts thy self.

To make this clearer (thou sayest) this can by no means be understood before the coming of the *Messiah*, &c.

Answer, Thou sayest he was come destroying and consuming the four Kings, so instead of making clearer, thou hast made it dark as to thy self, and the Beast was consumed, and his body given to the flame, this *Daniel* beheld; First thou sayest, because then the Roman Empire began, and the ten Horns or Kings had not yet been; If the Roman Empire had not been, and the ten
Horns

Horns came after, if that the *Messiah* came in their dayes, if the Roman Empire or any of the other, and if the little Horn, and the three Kings, which should be humbled by him, which should take the Kingdom from the Saints, and afterwards be restored by the *Messiah*, which little Horn, when that was thou sayest there was neither *Turk* nor *Pope*, therefore in this thou hast convinced thy self, that he was in the four Empires, the little Horn, or of the same nature, in which dayes the *Messiahs* was to come to destroy, and seeing that three of the Empires are destroyed, and that one is standing, here thou provest the *Messiah* to be come, which is proved before, that which thou sayes is standing to be destroyed (to wit) the *Roman*; And as for what Prophecy saith of the little horn, and *Luther* saying it is the *Pope*, or *Varabius*, and others saying it is the *Turk* or *Mahomet*, and what *Cornelius a Lapide* saith, and other Fathers of the Church, that's nothing to me, but thou sayst, that the horne was before *Turke* or *Pope* was; and thou hast confest that the Kingdome of the *Messiah* doth come in the dayes of the Emperours, so though they be not all destroyed, and their horns, it is sufficient in thy confession that he is come; and here in this thy saying to the contrary, that he is not come, art as blind as those thou speaks of in the world: And as for others Interpretations, what are they to me? As knowing they nor you, are not in the same Spirit as *Daniel* and *Gabriel*, and the Prophets was in, and therefore you cannot see their words: As for *Cornelius a Lapide* saying that at the end of the world, there shall be ten Kings; for at the end of the world, the Kings are ended if the world be ended, so that is Ignorance; And as for the *Maccabees*, I do believe there was some among them that was the people of God: And thou sayest that this little horn shall overcome three ten parts of the fourth Monarchy and so the fourth Monarchy was destroyed before there was a *Pope*, as above mentioned is proved; and so in the dayes of these four Monarchies, the Kingdom of the *Messiah* should be set up, and was, but blindness have happened to your eyes, that thou do not see it; And it is the judgement of many of the *Christians*, that the little horn was in the Monarchies contrary to the dreams thou speak of and the Judgement of others, and if the little horn doth overcome a great part of the Monarchy, which thou sayest was before *Pope* or *Mahomet* was, which the *Messiah* must come in the Monarchies, this doth not disprove but that the *Messiah* is come; And as for Anti-Christ, those are them that are for Christ in words but against him in life, and that have spread to far up and down in the world, so that the *Messiahs* power & his spirit, though he be professed in words is not lived in, which to you (by them and other of the *Gentiles*) occasion to stumble and to question, which such practices we deny, and Judge them that do so. and have done so; but all this is no proof but that the *Messiah* is come, and the words of the Prophets is sure, and he is come that hath fulfilled them: And the foure Monarchies with their horns, was such as was against

against the Kingdom of Christ, therefore he come to destroy them, which when they came to fall, then Anti-christ came up in great power, such as I said before professed his name, but lived not in the power of Christ, nor observed his Law, and did not the thing he commanded them, which had the words but not his Power and Spirit, as many of you which profest *Abraham*, but did not the works of *Abraham*, neither was in his Faith, that saw Christ and his Glory; And so the fifth Monarchy as thou calls it, which is the Messiah, is he that endeth them, that endeth the four, which was destroyed before the *Pope* gat up, and though there is more in this which can hardly be uttered or born to be declared; And as for the Kingdom of the Saints, which is an everlasting Kingdom, who makes them to reign as Kings and Priests upon the earth, who redeems them from the earth, yet makes them reign as Kings and Priests upon the earth, and this is the Messiahs work, who destroyes and subdues all things that is contrary to himself; So come to that which is pure, and so this Kingdom is spiritual, and they that are in it are in Christs power, and they that know this shall know what Heaven is, and that which the Prophet declares there of the Kingdom, that the Kingdom and the Dominion, and the greatness of it, I own in its place, which is given to the Saints of the most High, which many thousands have possesst it, which is the Kingdom of the Messiah; And as for you *Jewes*, *Daniel* did foresee of your coming out of Captivity, and *Jeremiah*; and of your coming back again into your own outward Land, out of your Captivity, and the coming of the Messiah, and his Kingdom which is everlasting, for your Kingdoms is not everlasting, but Christs Kingdom, he ends *Dauids* and *Solomons* which were annointed Kings, and he is the King, and his Kingdom is everlasting, and never hath an end, and never shall have an end, but is over all Dominions, and stands when both yours is gon and the Monarchies; for you opposed Christ as well as the Monarchies did, and his Kingdom, but his Kingdom shall prevail, and his Judgment is set, and the Saints of the most High shall take the Messiahs Kingdom; you had your outward Land according to *Daniels* prophesie, if you will take it that way, that you are the people of God, as you were then called the people of God, but you never had a promise that you should be brought into your own outward Land, out of your Captivity, to offer now burnt-offerings and sacrifices; but your houses should be left desolate, and they have been so; so now if you will come to the Messiahs Kingdom, you must come into the Light (as the Prophet speaks of) who will give him for a Light, and a Covenant, who shall be Gods Salvation to the ends of the earth; so his Light and Power you must feel in your own particulars, before you can come up into the Messiahs Kingdom, and know the end of *Daniels* words, and the Prophets, but you having hated this Light that checks you for sin and evil, so you have lost the Kingdom, and lost unity amongst your selves; which, I say, the

same of those Christians that hate the Light, and do not walk in the Light and Power of God, they stumble about the Scriptures, as you do, and the Prophets words.

And you being carried away by the *Babylonians*, and so kept Prisoners among the *Persians* and *Chaldeans*, yet you was brought back again to your own Land, you was gathered to build again the Temple to the *Messiah* the Prince, according to *Daniel* whose Kingdom should be set up, and abundance of your *Jews*, yea many thousands when he came did own his Kingdom as in the dayes of *Herod*; and when Christ was cut off according to *Daniel* and *Gabriel*, he prophesied to you that your Temple should be destroyed, who ended your sacrifice, and who is the substance; And many of your fathers did not receive the *Messiahs* when he was come, but kept still in the outward things, though they were ended; And *Titus* came and threw down both your Temple, and your City, and the place of your offering; and now you have no Kingdom to look for, but the Kingdom of the *Messiah*, and turn to it, and believe in him, who is come long ago, who remains in the Heavens until the things be restored, that which he do restore by is his power, so his power in you and his Light you must feel, to receive him, and believe in him; and come from your hardness of heart; and so in that feel the New Covenant within your hearts, which all the Prophets prophesied of, who prophesied of your Captivity, and of your Return; and when you returned they prophesied of the New Covenant to you, but did not prophesie that now you should return to your outward Land, in the Captivity which you are in now, but then; and that then when you was come, the New Covenant should then come, and the *Messiah*, and the Temple should be built to him, which was done according to his words; so you had your Land according to *Daniels* prophesie, and according to his prophesie likewise the *Messiah* came, who hath ended those four Monarchies that were contrary to him, which dash to pieces, & that which is of his own power he doth not dash to pieces: And the Kingdom spoken of in *Daniel*, is the Kingdom of the *Messiah* (*Dan. 7. 10, 17.*) which if you come to, you must come to own *Gabriels* words and *Daniels*, and the Prophets, that that was the *Messiah*; And you had power given you of God to carry you into your outward Land, which if you had abided in the power, then you all, when the *Messiah* came, had received his Power and Kingdom; and so you denying the *Messiah*, have lost the power, but they that have received the *Messiah*, have received the power, and his Kingdom which is everlasting: And you had power to build your City, and to go to it according to *Daniels* prophesie, which if you do believe that that City was built after the Captivity, which was according to *Gabriels* words & *Daniels*, then thou and you must throw out the Argument, by which you do pretend to prove that the *Messiah* is not yet come, which is sufficiently proved to all those that believe the Prophets

Prophets and *Gabriel*, and their writings that the *Messiah* come, and hath fulfilled *Gabriels* and *Daniels* words, of whose Kingdome there is many witness, that is the *Messiah* who is subduing, who hath all power in Heaven and Earth to subdue, and to reconcile in one, all things both in Heaven and Earth; And you being the people of God, God did bring you to your Land as God did foretel by his Prophets; And according to the number of time you came, and so likewise according to the number of time the *Messiah* came, & as you do beleive the number of time of the one, you must beleive it of the other; and so if you do beleive the Prophets and *Gabriel*, you must beleive their words of the *Messiah*, that he did come, and is come; and so you were restored to your own Land: And all that do beleive *Gabriel* and *Daniel* and the Prophets words, and the number of time of the *Messiahs* coming, and the number of the time of your Captivity, and the number of the time of your coming into the Land, do beleive in the *Messiah* that he is come, and have received of his power, who doth restore them into his Kingdome, many thousands do witness this; And although your Fathers were restored to their own Land, City and Temple, according to the Prophets words, by the Almighty power of God, yet when the *Messiah* did come amongst you in your own Land, when you were restored, many of you received him not, as you have continued to this day, and so hath not been made free by him; and so hath not enjoyed his everlasting Kingdome; which after God had restored you into your Land, the *Messiah* coming, you should have received him, then had you received Gods promises and his Kingdom, but you soon turned from the power that God brought you into your own Land by, and so turned against the *Messiah*, and so turned into the Earth, and your Fathers said, they would have *Cesar*, *Cesar* was their King, and so would have none of the *Messiah*, nor his Kingdome, so that is the cause that you lye in Thraldom and bondage, because you have not received the *Messiah*, and his Kingdom, which all the Prophets of God gave testimony of, but have stumbled at the stumbling Stone and so to you he became a Rock of offence, and so you builders, are them that have reiected the Corner Stone, which is become the Head of the Corner, seen of all them that do beleive; and so you being restored to your Kingdom, according to the Prophecy, and the Kingdome of the *Messiah* coming, according to the Prophecy, and because you do not beleive in this, it doth not follow that the *Messiah* is not come, because of your unbeleife; but it is proved that the *Messiahs* is come, according to the Scriptures of Truth, and many are restored by him, and much have been overturn'd and dasht to pieces by him.

This assertion (sayest thou) is further proved by the following Argument; The *Messiah* must come after the Captivity of the people of Israel, and not before, but none is come after the Captivity, in whom the Prophecies are fulfilled, therefore the *Messiah* is not yet come.

I Answer, the *Messiah* did come after the Captivity of you *Jews*, according to *Jeremiah*, who numbred your Captivity, and prophesied of the *Messiah*, as in the 33. Chap. How God would bring forth his good things, and set up Righteousness in the Land, and according to *Daniel's* words, who was a Captive; and so in the Captivity your Temple was raised to the ground, and you gathered to build your Temple again to the *Messiah*, the Prince; So number you the time (*Daniel 9*) and this Captivity that you be in now, *Jeremiah's* number did not reach to, they that think it doth deceive themselves; And the Prophets do not say that your Temple shall be builded again, after the *Messiah*, your outward Temple, and you should come and offer there, you have no prophesy for that; and so this doth prove, that you have fulfilled the Prophets words, in stopping your Eares, and closing your Eyes, and hardning your hearts and in hiding your faces from him, when he came, who came poor, and was a man of sorrows, and so the *Messiah* did come after the Captivity, and the building the Temple which did fulfil the Prophecies; And if you beleive *Gabriel* and *Daniel* spake true, you must of necessity believe that the *Messiah* is come: and so to believe that Jesus is the *Messiah*, and judge and condemn your own ignorance and blindness; And the *Messiah* did come before the Temple was destroyed again, for it was built unto him, and he Propheesied to your Fathers, that the Temple should be destroyed again, and the walls troden under foot, and you scattered over all Nations; And he doth not prophesy, neither have you any that you should be gathered to that outward place again to offer outward Sacrifices; So now I say, if you would come to God, and beleive his Prophets, you must own and beleive that the *Messiah* is come, and he it is that gathereth up to God, who is the New Covenant, and whom God hath given for a Light, and a Leader, and Counsellor, and a Prophet like unto *Moses*, to be heard; Now if you hear him, you must hear the Light, and his power that discovers Sin and evil, to lead you from it, and this is that that brings into his Kingdom, and so as I said before, the Prophecy of *Daniel* in his number, reach to the building of the Temple to the *Messiah*, and it doth not speak of the last throwing of it down, as that now it shall be builded again, but that the *Messiahs* Kingdome should be set up which is everlasting, which is sufficiently proved we say, whose power we have received, and his Kingdom is come, which doth dash to pieces, and doth set free, and which many of your fathers was freed by it, who did receive him at his coming, and afterwards did beleive in him, and likewise many *Gentiles*; so this Kingdom I say again, in it is the freedom of the *Messiah*, that doth dash to pieces all that is contrary to it, which is holy, and make them all subject to him, and so that is clear by all the places, that the *Messiah* did come before this last Captivity of yours, that you are in now & before your Temple & Walls was thrown down; for it was builded unto his coming, and afterwards thrown down, which it
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you receive him, you must feel the light of him, and the power of him in your own particulars, and so believe in him; if not, to you yet he is a stumbling Stone, and a Rock of offence, as it is spoken of in the Prophets; And have not ye and your fathers fulfilled this prophesie? Seeing the Prophets prophesied of him, that prophesied of your Captivity, of your coming out of Captivity, and of his coming, and how he should be a Rock of offence, and a Stone of stumbling; And now therefore is not these prophesies fulfilled upon you? Let the witness of God in you all answer; and so with that consider how you are without the life of the Prophets, and so have not seen that which they prophesied of: Therefore consider your conditions and states, which are sad; which now many that are called *Gentiles* have seen, and received that which the Prophets gave testimony of, and that all your Prophets, and many of your Kings, should see the *Messiahs*, and should prophesie of your Captivity, and see your coming out of Captivity, and see the coming of the *Messiah*, and yet you not believe in him, nor your Prophet; so to you he is a Stone of stumbling, and a Rock of offence.

And as for the Jewes abiding many dayes without a King, without a Prince, without a Sacrifice, without an Altar, without an Ephod and Teraphim, which shewes the Captivity to be long, &c.

I Answer, This doth not manifest the length of the Captivity, the many days; but *Hosea* prophesied about 733 years before Christ, and so your Captivity into *Babylon*, who was long without a King, and without a Prince, and Offerings, and such like Services and Altars; and when you had transgressed Gods Law, then he put you from him, under the Heathen; and so your gathering again out of Captivity unto *Jerusalem*, should be unto *Messiah* the Prince, and there was your place of offering, which he by his offering up himself ended; and so this proves that the *Messiah* is come according to *Daniel*, who prophesied in Captivity; And many did in the latter dayes, when they came out of Captivity receive Christ, who came of *David*, and they that did seek the Lord, and owned Christ their King, the *Messiah*; and so the *Messiah* did come after the Captivity, according to *Daniel's* prophesie, and *Jeremiahs*, who numbred the time of your Captivity, and then numbred the time of the coming of the *Messiah*; And this may convince you *Jewes* of your Ignorance, for the Prophet nor *Gabriels* number doth not reach to this Captivity, but to that then; therefore your condition is sad, you may consider your selves, and mind the power of the *Messiah* within you, who is gathering, that you may be gathered up to him, who is reconciling in one by his power, and so every one who have received the *Messiah*, have received Christ, whom *David* called Lord, and these have received of his goodness.

And as for them that say, *It was the Christians that was to be without a King, &c.* Such do not know what they say, for it was spoken to the Children of *Israel*,

Israel, in the prophesie, who should remain without a King, Prince, Sacrifice, Altar, Ephod and Teraphim, which was before the *Christians* was; for when Christ came according to the Prophets, then had you Offerings, and Sacrifices, &c. when he the *Messiah* was come, who was King, though you would not own him, of whom the *Christians* came. Thou sayest, *Next we must know, that this Captivity cannot be understood of the Babylonians, &c.*

Answer, This proves nothing to the purpose against the *Messiahs* being come, for *Hosea* prophesied long before the Captivity by the *Chaldeans*, and Christ came after your Captivity, who was in the latter dayes of all your services, who came to fulfil them; And if the ten Tribes were not come forth (as thou sayest) this doth not prove *Daniel* and *Gabriel* and other Prophets false, that the *Messiah* is not come, according to their words; And *Zachary* saith, that they of all Nations that came against *Jerusalem*, should come up to worship and then do thou think, that none of the ten Tribes came up to worship, that none of them was left, when all they that had come up against *Jerusalem*, should come up to worship; And *Zachary* prophesied about 520 years before Christ; And this Captivity, if you will own *Gabriels* words, and see if it do not reach to the *Babylonians* dayes, and in the dayes of those Monarchies, there was a Commandment to gather the people, to the building of the Temple unto the *Messiah* the Prince; And it is strange, that you that profess the Prophets, and *Moses*, and *Gabriel*, and *Daniel*, cannot believe this, cannot see this, who numbred the time of his coming, and of your gathering; And consider, what Prince was cut off, which you will say it was according to the number of *Gabriels* time? What Prince among your selves that was cut off in that year, that he numbers? And what Prince you had that came, according to the year? You that do not believe that that was the *Messiah*, and so cannot believe the Prophets words, and *Gabriel*, consider and reckon with your selves.

Thou sayest, *That the ten Tribes are not returned from their Captivity, and that in the end of this Captivity, the coming of the Messiahs shall be.*

Answer, Christ the *Messiah* came before this Captivity of yours, that you be in now, and if that you be gathered it must be now by his power, and those prophesies of *Hosea*, and *Jeremiah*, and *Daniel*. reacheth to the Captivity by the *Babylonians*, and those four Monarchies, in whose dayes Christ the *Messiah* came, as thou hast confest formerly, that he should come in their dayes; so by this thou hast overthrown thy own Argument, if the ten Tribes were not gathered, as thou sayest; which if they (and who) are gathered, it is by the power of the *Messiah*, up into the *Messiahs* Kingdom, who came according to *Gabriel* and *Daniel*, who prophesied in the *Babylonians* Captivity, and numbred the time of his coming, and shewed how long it would be, so number thou the time, and thou wilt number the latter dayes, and how long the Prophets

phets did reach, and to what time, and so by that thou mayest judge thy own Argument, and thy Ignorance of the *Messiahs* coming, and of the Prophets, and of the Kingdom of the *Messiah*, which is come, and is everlasting; And so you that look for the *Messiah* bringing you to your outward *Ierusalem*, and Offerings again, are utterly deceived; for he came before this Captivity, and was Crucified, and killed before this Captivity, as you may read by *Gabriels* number; And so there was a Captivity before this Captivity, as you may read in the Prophets, that you be in now, and so if you would be gathered out of this Captivity, you must own that the *Messiahs* is come, and to be gathered by his power.

But sayest thou, *Before we leave this place, we must observe from the third of Hosea and fourth verse, That the Israelites shall in this Captivity keep the Law of God, and his true worship, seeing the Prophet saith, that they shall be without Teraphim, which Authors understands of false gods, &c.*

I Answer, In the fourth verse of *Hoseas* third Chapter, you Children of *Israel* was without a King, Prince, Offering, Altar, Ephod and Teraphim; and dost thou say that the Children of *Israel* kept the Law of God, when they was without a Sacrifice, Offering and an Altar? And had they the Offering, and the Altar, and did they keep the Law of God, in the dayes of the *Chaldeans*? Or have you kept the Law of God since that the *Messiah* prophesied of your scattering over all Nations? How do you keep the Law of God when you are without an Offering, and an Altar? Was not ye in the dayes of the *Chaldeans* and other times without these things? Was not your chief place of Offering at *Ierusalem*? And was you not brought back again into your own Land, the chief place of offering? And had you not there your Offerings again, which the *Messiah* (as the Prophet saith) should cause them to cease? And yet you would not until your City was destroyed, and your place of Offering; And do you now keep the Law of God? Have you not been scattered for transgressing of it? For had you lived in it, then had you received the *Messiah* when he came; and had you lived in it, then would you have enjoyed that which *Moses*, and the Prophets saw that which was to come, and is come, then you and your fore-fathers would have received him, for had you not transgressed Gods Law, you then had not gone into Captivity; but they, after their Captivity that *Hosea* speaks of, did seek the Lord their God, & *David* their King, these feared God and his goodness in the latter dayes, these enjoyed the end of the Prophets, the *Messiah* which the Prophets and *Gabriel* spake of, which came long since according to the prophesie; And had you kept the true worship, and your fore-fathers likewise, then had you as the Prophets did, seen the *Messiah*, and known him when he came, for *Daniel* did worship God though a Captive, and many others, which I will not say all did bow to their false gods, their Teraphim as thou calls it; for some would not
bow

bow down to them; And so all you now that be in Captivity, and hath been, and are for transgressing Gods Law, and not for keeping of it, for had you kept it, you had not come into it; for had you kept it, and been in it, you had received the *Messiah* and King and Saviour, whom you must all look for, and there is no other, but him who is King and Saviour, that redeems and brings out of Captivity, and makes free from Captivity, and brings into his Kingdom, which is everlasting; But I do believe, and know this, in this scattering over all Nations, you have not, nor do keep the Law of God, but doth bow and hath bowed, and conformed to the Nations and Customs, yea of the Heathens, which is contrary to the Law of God, which had you kept it, and been in the life of it, you would have been in the Kingdom of Christ, the *Messiah* before now; and have seen him who is the end of the Prophets, that came according to their words, and prophecies, which on the contrary you are stumbling at the Corner-stone, and remain in your scattered state, which as I said before, there is nothing must gather you but the power of the *Messiah* in one, through whom you believe all the Prophets, and the end of their words and sayings, that he is come; who hath, and doth fulfil them, who came, and set up his Kingdom long since; And that is the Word of the Lord God to you: And God doth not require your Offerings, and Sacrifices now, for the *Messiah* hath caused them to cease, according to *Daniels* words (*Chap. 9. 27.*) so you that do not see the *Messiah* come, are without the Law of God, that is to say, the life and the power of it, and doth not hear the Prophet, whom God hath raised up, you do not hear the true Teacher.

And thou sayest, *That in the dayes of Asa* (*2 Chron. 15. 3.*) *they did not observe the Law, &c. but thou sayest in this Captivity, they observed the Law, &c.*

I Answer, The dayes of *Asa* was before the Captivity, and by their worshipping what was in the Law forbidden, by that they forsook the true Teacher; And as for the state of you lying in the state of Captivity, under the power of darkness, is because ye forsake the mercy, the true Prophet, whom you should hear, who comes to fulfil the true Prophets, the end of his coming, and if *Asa* did hearken to the true Prophets, and put away the Idols, so if you hearkened also to *Daniel* and *Gabriels* words, and to the *Messiahs*, which are spoken forth, then you would put away all that which have caused you to stumble, for *Cyrus* may condemn you, who read in the Prophet about 210 years after *Isaias* dayes, and did believe, and do much according to *Isaias* prophesie, which may condemn and judge your unbelief of your own Prophets, for he being a Heathen, and you professing your selves the people of God cannot believe your own Prophets.

Thou sayest, *They observe the Law, and the true worship, else the Prophet would have blamed them here, as Azaria did Asa; and so say that Hoseas is far from*

from taxing them, that he saith rather they are without Idols, and so observers of the Divine Law, &c. which thing (dear Friend) I wish by thee might be considered with open eyes, &c.

I Answer, That Captivity was before Christ came, for you had followed Idols before, and gone into whoredoms; and therefore saith the Prophet, though you had had your Kings, and Princes & Alters, therefore saith the Prophet to you, you should be many days without either King Prince, Alter, Sacrifice, Ephod and Teraphim; and this reaches not to the State you now be in, and then after you should seek the Lord which many did, as I said before, and was brought out of Captivity, for *Daniel* kept himself from the Idols & others, & you was whirled up & down many days without them, but when you came to be brought back again to your own offering place, & gathered back to the Building the Temple to *Messiah* the Prince, the King, who ended all your outward Typical services whom we own is the Substance; and the Prophet doth not say that you kept the Law of God in Captivity, but he blames you for breaking the Law of God, and for breaking the Law of God you should suffer; neither did you Worship God, and for not Worshiping of God, and not keeping his Law, was the cause of your going into Captivity, which is your cause of being there; And as I said before, not being in the Life and power of it, which if you were, you and your Fathers before you would see the *Messiah* his Kingdom and power come; And they that did, and do observe the Law of *Moses*, which is the Law of God, do see what the Prophet said concerning the *Messiah*, his coming and time, but you did not, nor have not observed the Law of God, therefore went you and they into Captivity; And because of your Idols and transgressions, which those lovers of Idols the Lord God would restrain you from, and make you to suffer, and they that did, and do observe the Law of *Moses* the life and power of it, did own the *Messiah* when he was come, and do own him to be come, and so they that own him come, do see him who is the end of the Law of *Moses*, for Righteousness sake, and do come into his Kingdom and power where no unclean thing entereth: And so in this Captivity you have neither observed the Law of God, nor the true Worship, for you cannot observe the whole Law of *Moses*, unless you be out of the Captivity, and if you come out of Captivity, you must own the *Messiah* is come, and his power; And now you that do not own the *Messiah* to be come, do not own *Moses* nor his Law, nor the Prophets, nor God, and so you that do hold up Offerings and Sacrifices which Christ the *Messiah* hath ended, and caused to cease, you make Idols of them; And are all your people free from Idols, and National worships and Offerings, and customs, if you were so, all this doth not prove that you keep the Law of *Moses*, nor own the Prophets because you do not own the *Messiah*, and the Prophet whom they foresaw, which lived in the Law, which you live out of, and the Worship of God; And I say that the Law of *Moses* is and was true in all particulars, and we do know the Right-

Righteousness of the Law fulfilled in us, who walk not after the Flesh but after the Spirit; and we do live in the life and Equity and Justice, and to do to all men as we would have others do to us, and this is the Law and Prophets, and this is considered by us with open eyes, who have received Christ and his Kingdom that hath no end, that is is everlasting; who is the end of the Law (as I said before) for Righteousness sake; for the Law was to limit people from Sin, and added because of transgression, and came by Moses after the fall, that man had transgressed, so it was not made for the Righteous, but for sinners and transgressors, which Christ the *Messiah* bruising the Serpents head, and Redeeming out of the fall, up to the state man was in before he fell, we know the end of Moses Law, and for what end it served, and the *Messiahs* Kingdom which hath no end, in which Kingdom nothing but what is pure enters; when Christ was offered up, your Offerings, and Sacrifices, and Alters ceased, therefore your being without Offerings and Alters, do not reach to this Captivity, for Christ the *Messiah* came and ended your Offerings, and Sacrifices before this Captivity, as you may number *Daniel* and *Gabriels* words, of the years he was to be offered, up in, and caused them to cease; therefore of necessity you must conclude it was in the Captivity before, if you will believe the Prophet *Daniel* and *Gabriel*, who said that Christ the *Messiah* should cause your Offerings to cease, who came in the end of the *Babylonians* Captivity, proved out of *Daniel*, chap. 9. 26, 27, verses; so he should cause your Offerings to cease, who put an end to them above 1600 years agoe, and so through this, your applying the Prophets words to this time, shews Ignorance of the Prophets, of *Gabriel* and *Daniel*, there words and prophecies, concerning the coming of the *Messiah*, number and time; Therefore as I said before, consider how you have spent your day ever since, and brought your selves into Thralldom, which if you come out, it must be by the *Messiahs* power, by his power and light that you have been in so much unbeleif of, and to acknowledge him your Saviour, whom your Fathers crucified, 1600 years agoe, according to the number of *Daniel*, so this remember and consider.

And thou brings *Isaiab* (*Chap. 24. 22. ver.*) to prove that the *Messiah* shall not come till after a long Captivity that the Children of Israel should be gathered together as prisoners in the Pit, and shall be shut up in the Prison, and after many days they shall be visited.

I Answer, *Isaiab* saw your Captivity, and *Cyrus* read in the book of *Isaiab* the Prophet how that he should build the Temple; so *Isaiab* prophesied long before the Captivity, and likewise he prophesied of the *Messiah*, and his name should be called *Emanuel*, and so that doth not reach to your days, for they were in the Pit that were among the *Chaldeans*, and they were visited, for *Isaiab* saith Kings and Queens shall be nursing Fathers and Mothers, and they should carry them with their heads downward, which came to pass in *Darius* and

and *Cyrus* days, and so now this doth not sure your minds; now that the *Messiah* should come after this Captivity, and visit you, and restore you to your Sacrifices, do not look for that now, for that will never be, for by the offering up of himself he ended your Offerings, and so if you be visited now, it must be by the power of the *Messiah*, to bring you out of the Pit of darkness, into his Kingdom, and to waite for him to be revealed in you, and so to come to his Light, and so to Salvation, for I will give him for a Covenant of light, and he shall be my Salvation, (*Isaiah* 24.)

But why do I (sayest thou) stand long upon this, for if the *Messiah* should come before the Captivity, why doth the Prophet *Isaiah* complaine chap. 49. 14? And *Syon* saith, the Lord hath forsaken me, and my Lord hath forgotten me.

I Answer, The *Messiah* did come long before your Captivity, that you be in now, who came as I said before according to *Daniel*; And *Isaiah* saying, *Syon* saith the Lord hath forsaken me, and my Lord hath forgotten me; this now thou mayest know; that *Isaiah* prophesied long before the Captivity which *Isaiah* prophesied of, and saw your coming out again, and who should build your Temple, *Cyrus*; and saw the *Messiah*: And did not you cry when you were in Captivity, read the Prophets, which was before the *Messiah* came according to *Gabriel*; read how *Ezekiel*, and *Jeremiah* complained, and others that prophesied in Captivity? How the *Jews* complained, read *Jeremiahs* Lamentation; how *Syon* cried out there; and so there thou may see this was in the Captivity of the *Chaldeans*, which we say was spoken of the *Jews*, which was before the *Messiah* was come, according to *Gabriel* and *Daniel*.

And *David* saying, *Why sleepest thou O Lord, awake; be not far off for ever, why hidest thou thy face, and forgettest our affliction, and oppression, arise for succour, and redeem us for thy mercys sake*; and other Scriptures thou brings to prove that the *Messiah* shall come after a long Captivity, and *David* prophesied and speak who was in misery, in his own Generation and sufferings, 1070 years before Christ; Also *David* he saw Christ, and called him Lord, and saw his sufferings; what you did inflict on him, as *Psalms* 22. and others, and *Isaiah* 53; who was shown to *Daniel* by *Gabriel*, and the number of his time, and coming, who came before your Captivity, (and before your City was destroyed) that you be in now; which as I said before no prophesie you have in all the Prophets, to bring you back again to outward *Ierusalem*, to set up a Temple, and Sacrifice, and Alters; but if you have any gathering to God, it must be by the power of the *Messiah* up into his Kingdom and you must never look to be gathered into these outward things again, and if you do beleive ever to come out of Captivity, it must be by the *Messiah* whom your Fathers killed above 1600 years agoe, and who leads into his Kingdom, who ends your outward services according to *Daniel* the 9. And as for the saying in

Daniel 12. chap. where after he had sealed the Book (which in the Judgement of *Cornelius* (thou sayest) and others signified the length and certainty of the Captivity, and asking the determination of these wonders, he received this answer ver. 7. when he shall have accomplished to scatter the power of the holy people, all these things shall be finished, what can be clearer to prove that the Messiah shall come after the Captivity of the people of Israel, wherefore since none is come after it, it followeth that the Messiah is not yet come.

I Answer, all this doth not prove that the Messiah is not yet come, and your power you had lost when the Messiah did come, according to *Gabriels* words, after the Captivity, for had not you been scattered from the power of the Lord, you had received the Messiah, for they that were not did receive him, but many stop their eares, and closed their eyes, and would not see, therefore came the just Judgments of God upon them; And if the shutting of the book, and sealing of it, signified the length of the Captivity, until the Redemption, and the Messiah, as I said before, the same *Daniel* that saw the one shutting of the book saw the time of the Messiah who should come after the Captivity of the *Caldeans*, & did come according to his prophesie whom your Fathers put to death; And therefore it is proved, that he came after the Children of *Israels* Captivity spoken of by *Daniel*; And thou and you that say, that the Messiah is not come, do not beleive the number of *Gabriel* to *Daniel*, of the coming of the Messiah, which was after the Captivity, and set up his everlasting Kingdom that hath no end, whose power you must know in your selves, before you come to it; And it is weak in you to put this state of your Captivity, to other states spoken of in the Prophets, to prove that the Messiah is not come, whose power and Kingdom hath been and is set up long since, therefore beleive *Gabriel* and *Daniel*, and then you will beleive he is come, who must bring you out of Captivity by his power, into his Kingdome, that hath no end.

Again thou sayest, *The evidence of this Truth will further appear from the peace that shall be in the world at the coming of the Messiah*, whence I thus Argue, in the days of the Messiah, there shall be a perpetual peace over all the world, but such a peace there hath not been hither to, therefore the Messiah is not yet come; Now in this thou dost contradict thy former words, for dost thou not Remember that thou saidst, he must dash to peices and destroy the *Monarchys*, and his judgment must be set, therefore because he is dashing and destroying, and throwing down and subduing to himself, and because you be in that nature that must be thrown down by him, and so be not in the peace, therefore thou and you do say he is not come, but they that are in his Kingdome have peace, and do see he is come; read the second *Psal.* After the Anointed is come, the King is come, on the holy hill, and what combining there was against him, but he must break to peices, before there is a peace, people

people must be broken to pieces, for the peace lyes in his Kingdom; therefore as many as are brought into his Kingdom have peace, and are in the peace over all the World, in his Kingdom that is everlasting, and so Christs Kingdom stands over all the World, and not of the World, though thou do not see it, that doth not beleive in *Gabriel's* words, for if thou did, thou would see it, who hath all power in Heaven and Earth given to him, for the subdued are in peace, the unsubdued the *Messiah* make war within Righteousness, until the unrighteousness be destroyed, for the peace lyes in the Righteousness, and so in the *Messiah*, and his power and Kingdom.

And again thou saying, *That there shall be a perpetual peace over all the world, in the days of the Messiah, & yet thou sayest according to Isaiah, he shall Judge the Nations and rebuke many people;* Mark now, is not this contradiction? First thou sayest there shall be peace over all the world, and then thou sayest he shall Judge the Nations and rebuke the people? Now in this state there is not peace, for the peace lyes in the unrebukeable state, and amongst them that come through the Judgment, into the Kingdom of peace; And so after the Nations are judged, and people are rebuked, & come out of the rebukeable state, and through the Judgment, into the Kingdom of Christ Jesus, then they shall beat their swords into plow-shares & their speares into pruning hooks, & Nation shall not lift up sword against Nation, neither shall they learn war any more; and this Scripture I and thousands more do witness fulfilled, that knows the power of Christ and his everlasting Kingdom, the same is spoken of in *Micha*, & *David* singing of the eternity of his peace, who saw Christ whom we enjoy, which you that do not beleive his coming, according to *Daniel* and *Gabriel* are far of it, and we know the Righteousness and the peace that shall continue as long as the Moon endureth; yea the peace I say that is in the *Messiah* Christ, by whom the Moon and the Sun was made, and all things, and was before they were made.

And thou saist, *Zachary* giveth us full assurance hereof (chap. 9. 13.) saying, *I will cut off the Chariot from Ephraim, & the horse from Ierusalem, and the Battail bow shall be cut off, &c.* Is not your Chariot cut off from Ephraim? and your horse from Ierusalem? and your battle bow cut off, that ever since the *Messiahs* came, you could do no good with it; and hath not peace been spoken to the Heathen, which many thousands of the Gentiles and Heathen do confess his name, and have received his Law, whose Dominion is from Sea to Sea, for he hath all power in Heaven and Earth given to him: yea him I say by whom all things are made and created, for he came from the Father, and his kingdome is everlasting, so the peace is everlasting in it, and his Throne is over all, and such a peace thou say over all the world hath not been, and therefore thou saist the *Messiah* is not yet come: Now mark the contradiction of thine own words, as in *Daniel*, thou saist the *Messiahs* kingdome must come

come in the four Monarchies, who shall break them to peices, therefore if thou look for peace, thou must first know a dashing to peices, for it is proved that the Messiah is come; if he be dashing to peices though there be no peace in the world, for in dashing to peices what peace is there? now thou must understand, that peace lies in the Messiahs Kingdome, that do save and redeem; for as *David* saith in the Psalms, how they combined together against him, but yet they should be laughed to scorne, and when he was come according to *David's* words, all Jerusalem was in an uproar, when *Herod* gathered all the chief Priests together, to know where Christ should be born, it was said in *Bethlem of Iudea*, for so it was written by the Prophet: therefore this proveth that the Messiah is come if he be making war in righteousness, in dashing to peices, and he hath dash't to peices, and yet doth, and they that did receive him when he came, and hath believed in him since, they know this peace spoken of by *David*, and by the Prophets, that came into his life and power, which they that do professe him, and doth not come into his life and power, have not the peace, but we know it, and it is over all the World, and by his power he is subduing, and who comes into his kingdome and power, they beat their swords into Plough-shares, and Spears into pruning hooks, and do not learn war any more, for the *Messiah* said after he was come according to *Daniel* and *Gabriel*, that his kingdome was not of this world, therefore his servants should not fight; and many of you Jews above 1600 yeares agoe did own the Messiah, and that that was he that did come, according to *Daniel* and *Gabriels* words, the Prophets, who did fulfil their sayings; and so you Jews and other Nations which had carnal weapons to war with one another, and learned war one with another, the Messiah Christ came to end all those weapons, and warnings, and learning wars, who destroy the Devil the Author of wars, and his works, and reconciles to God, and set up his own kingdome, in which stand the everlasting peace; and so he put you to other work with your weapons, your swords to make plough shares of them, and your Spears to mak pruning hooks of, so there must be a general subduing, of all that is contrary to Christ in the world, and a dashing in peices before there be a general peace; and as many as are dash't to peices, and are come to be Subjects of his everlasting Kingdome, they know his everlasting kingdom from Sea to Sea, though all things be not dash't in peices, and is not in unity, yet it is the *Messiah* that is come that doth dash to peices, & reconcile in one, and so in him and his power must your faith be, and so to receive his Kingdome, in which kingdome there is not fightings and strife, as there was among you and the Gentiles, but it is a Kingdome of peace, an everlasting kingdome, which is not divided against it self, as your kingdomes were; and this is known to all them that be in the power and life of Christ Jesus, but to them that be not, are as you are, and the rest of the Gentiles, which they
 that

that be in the kingdome sees over all that, and is in peace that shall never have an end.

The Adversaries (saist thou) *take much pain to make solutions, seeing they find themselves pinched by this Argument, to confess, the Messiahs is not yet come, and Hierom answers that Iesus was born the 42 yeare of Augustus, when there was peace over all the world, and the Temple of Ianus shut, which was not done but in a time of high tranquillity, and that here in the propheties were fulfilled, in the same manner do answer Chrysostom, Cyril, Eusebius and others.*

Answer, Those which say there was a peace over all the world when Christ was born, which afterwards there was great wars, that many thousands of the Christians suffered, now that was by them that were to be subdued by Christs kingdome, that Christs Subjects of his kingdome suffered by, and so the *Messiahs* kingdome is an everlasting kingdome, in which there is no warrs, not in his kingdome, for the rebukings, and the judgements, and dashing to peices is without his kingdome, which he is subduing to his Kingdome, and if those whom thou hast mentioned, as *Hierom*, &c. Do say that there was not such wars after Christs birth, as there had been before, that is manifested to the contrary, for there was as great wars, as witness among you when *Ierusalem* was destroyed, and besides others before the Roman Monarchies was destroyed; but that which doth give the everlasting peace, and doth subdue people, and pacifie them, and quiet them into peace, is the power of the *Messiah*; And if that there was a peace over all the world, when the *Messiah* was born, that the power of the Lord did go over, that the spirits of people was a little quieted, which then it might shew what he would do in his Kingdom, break all to peices, and bring in everlasting peace; and if among themselves they did break open into Wars afterwards, this shews that it was amongst them that was unsubdued, and was to be broken a peices by the Stone, and the power thereof; and there is none of this doth disprove that the *Messiah* is not come; And the propheties relate to the everlasting Kingdome of peace, that Christs Kingdom so shall be, and so is; and there is no wars at all in his Kingdom, for all the wars that be, are in the world without, which he doth subdue; And as for their own and the other, which doth say, that there was peace over all the world when Christ was born, therefore that was the everlasting Kingdom. prophesied of, and fulfilled the propheties (thou sayest) they said; And the people breaking out into Wars again as was before, this is but an Imagination, for if the power of Christ do give peace, and still and quiet people for a time, this doth not oppose the Kingdome of Christ, for being everlasting, for his Kingdom is everlasting, and doth and will dash to peices all that is contrary to him; nevertheless the power that giveth peace, is not to be judged but is true; And if people rise up in Rebellion against him, (as you *Jews* did) then the *Messiah* told them what wars they should have, Rumors of wars, such

Such as never had been, and it came to pass according to his words, for the like never was heard of before in *Ierusalem*, when it was destroyed last; nevertheless the *Messiah* is come, and his Kingdome is set up, that stand in power and peace, and is everlasting; And if there was peace over all the world when he was born, yet according to the Prophets words, he was to dash to peices, therefore what peace is this then, and so is to Rule and Reigne until he hath put all power and Authority under his feet, and until he hath subdued all things to his own Kingdom, in which is peace, and is everlasting; And as for that which *Hirem* say and others, and puts that for the Kingdom which is not, that we do not own, but as Christ being born according to *Gabriel* and *Daniel*, which is proved that he is come, and his Kingdom is everlasting, of which Kingdom now thousands are heires, and they are come to possess it, this we do own, and know, and are assured of, and they that say to the contrary, that he is not come, know not what they say; and such poor souls we pittie that be in the Captivity under the power of Satan, out of the Kingdom of the *Messiah*, and his light, life and power, that goes over the whole world, yea the whole Creation of man, who will by it, it subdue, whose Kingdom reaches from Sea to Sea, and happy are they that are in this Kingdom, and have received it, and this is everlasting peace, an everlasting Kingdom it stands for ever, it never alters, it never changes, it is not divided in it self, as the Kindoms of this world are; and it stands in power and Righteousness, and goes over the world, and the power of darkness that is in it; and by his power all things contrary to the power, and the Kingdom, comes by the power to be dashed in peices of the *Messiah*, and he reignes whose kingdom is set up, in which we have everlasting peace,

But that all these things are false (thou sayest) we shall easily demonstrate, if we only consider the words of the Prophet that saith; that there shall not only be a peace, but an everlasting one, &c.

Answer, So the Kingdom of Christ is an everlasting Kingdom, and there is no wars in his Kingdom, and those Kingdoms in which are wars, the ground thereof comes from the Lust, and which be in the state as *Adam* and his sons and daughters be, in the earth, in the fall, drove from God, among whom is the wars, and fightings, and learning wars, one Nation against another; But who comes into the Kingdom of the *Messiah* which is everlasting, are Redeemed out of that state, that *Adam* and *Eves* Sons and daughters in the fall, in the wars, drove from God, in the earth are in; and so in the Redemption; is out of this state of the fall, up to God again, and so out of the wars, and before the wars was, which have all been since the fall; All there weapons come to be broken to peices, who come into the kingdom of the *Messiah*, that is everlasting, that never comes to end; and them that be in the fall, fighting and dashing one against another, Christ by his power,
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dash and breaks them one by another; And so who are come out of all these Wars and Fightings, into the Kingdom of the *Messiah*, sets every one under their own Vine, and are as the Lillies, and witness the *Messiahs* that doth fulfil the Prophets words, they do do so; and this is witnessed by them that are redeemed from the earth, and that owneth the *Messiah*, that do fulfil the Prophets words, who are we.

But then thou sayest, *We may confidently say, that after the coming of Iesus there have been Wars as great, if not greater, than those that went before, &c.*

Answer, And I do say, That there hath been Wars, and great Wars since Iesus the *Messiah* has come, and he prophesied of them before they did come, which are come to pass according to his words, that you are scattered, and your Wall broken down under foot, and such there was that was never before, nor never was the like since.

And thou sayest, As to prove it, that there hath been the War of *Ierusalem*, then which there was never any more grievous and dreadful; and thou sayest, What shall we say of the City of *Rome*, so often taken and sacked by the *Goths* and other *Barbarians*? Of the Roman Empire, so often shaken by War, till at last it was ruined? Now mark this word, the Empire was ruined; now hath not this word thrown out thy former Arguments, which saith the fourth Monarchy (which was the Roman) was still standing, and in being, and therefore thou sayest the *Messiahs* was not come, and yet thou sayest he was come in the dayes of these Monarchies, and then thou sayest again the fourth Monarchy was standing, and now thou sayest it was so often shaken by War, till at last it was ruined; Therefore, O dear Friend, consider what thou speakest, for now here the *Messiah* is come according to thine own words now, that the Roman Monarchy is ruined; Therefore the *Messiah* is come then according to thy own words, who said he should come after it, but this is contrary to the Prophet; who said he should come in their dayes, not when they are overthrown, but in their dayes; for their dayes is not when the thing is overpast; and so here if there have been Wars and rumours of Wars, and the Roman Monarchy ruined by thy own confession (though before it was proved) here thou hast made it good that the *Messiahs* is come, who have dash't to pieces, for they shall be dash't to pieces by him; so his Kingdom is set up they being dash't to pieces, and in their dayes it was set up, that is in their dayes before they were destroyed; and now thou sayest the Roman Empire is ruined, therefore it hath been Ruin'd by the *Messiahs* power, and though the *Messiahs* did say, that such Wars you should have at *Ierusalem*, which is come to pass according to his words, and who came according to *Gabriel*, yet you are in the unbelief of him, which is your weakness, and you should not do so: And what of other Wars in all Ages, of whose terribleness Histories are full, and neither did (sayest thou) *Augustus*,

Sec. of the Emperours want Wars and Tumults; But all this (I say) is nothing as to prove that the Kingdom of the *Messiah* was not set up, which is an everlasting Kingdom, in which no impure thing can come, nor enter, in the dayes of those Monarchies: And for the shutting of *Ianus* Temple, and opening it again, What is that to the Kingdom and power of Christ the *Messiah* which is everlasting? And Christs power overthrowes *Ianus* Temple, and said yours should be overthrown too, and that not one stone should be left upon another, as was according to his words, and doth come to take away the peace that is in the earth, and set up his everlasting Kingdom of peace; And Christs Kingdom is an everlasting Kingdom, (according to the Prophet) and an everlasting peace, which *Ianus* may be broken, and come to an end, but Christs is without end.

And as for Cornelius thou speakest of, who thou sayest the modern Christians do follow him, who says that this peace is not to be understood of a peace over all, but over Christians only.

I say the Kingdom is over all the power of darkness, the power of God is over it, and before it was, and stands when it is gone, in which Kingdom Christ Reigns, and all which believes in him, and live in his life and power, are partakers of his Kingdom which is everlasting, and so they that are in the Kingdom are all Christians, owning his power and his Light, and feeling it, and living in it, that doth save them, and subdue them into the Kingdom; And let them be whatsoever name or people, if they be in the power of the *Messiahs* they are one, and here is no War in the Kingdom, nor strife, that is all without in the fallen estate from God, and his Image, and Righteousness, and Holiness, into the lust and earth, where Wars and Strife is, which the *Messiahs* Christ destroyes, and brings out of, and so all them that be in the Wars, and Fighting, and Strife, and Nation against Nation, when they come to own the Kingdom of the *Messiah*, and live in the Power and Kingdom, then they shall lay all their busling away, and break all those weapons apieces.

And besides (thou sayest that *Cornelius* saith) *That the Law of the Gospel hath plucked up the Roots of War, Covetousness, Ambition, Unrighteousness and Wrath*: And I say, The Law of the Gospel doth pluck up the Roots of War, Covetousness and Lusts; which Gospel is the power of God, that sets people free from such things, therefore it is glad tydings, and brings into peace, to see before those things was, that is before men fell into the earth, which all have come up since; And as for all those *Christians*, that have been against *Christians*, and shedding one anothers blood, among themselves, let *Italy* witness (thou sayest) and *Spain* and *France*, and *Portugal*; And what horrid Wars there have been between *Lutherans*, *Calvinists*, and other Sects, let *Germany*, *Flanders*, and *England* testifie, &c.

Answer; To this I say in their practise of killing and destroying one another,

ther; shedding one anothers blood, they are not in the Kingdom of the *Messiah* that do so, though they profess his Name in words, yet they are not in his power, for his Kingdom is peace, and the *Messiah* taught not such Doctrine, but that they should love one another, and he came to save mens lives, and not to destroy them, therefore they that destroy mens lives, and do no save them, they are not of his mind, nor Royal Kingdom, that never will have an end; of the destroying and killing one another is amongst those Kingdoms that have an end, and must change, but the *Messiah* doth not, for he came destroy the Devil and his works, for as it is written, *The seed of the Woman shall break the Serpents head*; so who are in Christs Kingdom are in peace, and knows him that destroys the Devil who is the Author of all Wars and Strife, and Misery & of peoples destroying one another, for the Wars arise from the Lust; therefore who comes to the Kingdom, and to the *Messiah*, come over all this, and have it destroyed in them, by the power of the *Messiahs*; And the practise of the *Christians* killing and persecuting one another, it is not the mind of the *Messiah*, for he saith, love one another, and love enemies; so they should not kill enemies, and they should love them that persecute them & hate them, this is the mind of the *Messiah*, and much more to love one another, if to love their enemies; And it is the mark whereby Christs Disciples are known, if they love one another; So they that have killed one another, & persecuted one another, have not been the *Messiahs* Disciples, and they that have not loved enemies, neither are they the true *Christians*, neither are they that are fighting and killing, and destroying one another, are they in the Kingdom of Christ that is everlasting, without end, that stands in peace; but they are in the world, in them that must have an end; And though all the Christian Princes be at War one with another, which signifies that they are not in the Power and Kingdom of the *Messiah*, in which is the everlasting peace, (in which there is no dividing) neither love, though they do profess Christ in words, as you do *Moses* and the Prophets without life, because you *Jewes* are, and were without the life of the Law of God, and the Prophets, though having the words, so not seeing the *Messiahs* come, as the *Christians* which be in strife, which have the *Messiahs* words, and be not in his life and power, but be in the strife as you and other people are; therefore this is not to prove that the *Messiah* is not come; those *Jewes* that were in the life of *Moses* and the Prophets, saw the *Messiah* when he came, and received him, as those *Christians* that be in his life and power, know his Kingdom that is without end, and everlasting peace, and they that be in peace and love, though those Christians that be in heaps one with another, which shew that they be not in the Kingdom that do no wayes prove that the *Messiah* is not come, but as the Prophet saith, *They call upon me with their lips, and their heart is afar off*; And so this doth not make that the *Messiah* is not come, because they be not in the peace, and the Kingdom that is everlasting without end, which strife is out of that Kingdom; And

the *Messiah* is come, whose Kingdom is set up, which many thousands do enjoy, though millions should profess Christs Name being in strife one with another, being out of his power and life, which if they was in they would love one another, but being out of it, and because that they be in strife one with another; Is this a sufficient proof for thee to say that Christ the *Messiah* is not yet come? There is an Anti-christ spoken of, which should come, which should profess the *Messiah*, and yet be against him, which should have the sheeps cloathing, and yet be without him, and be ravening Wolves; Therefore in this saying, we see his prophecies fulfilled, and do declare to the whole world, to all such as are called *Christians*, that be not in the power of Christ, and his Kingdom of peace, but fighting one with another, that if they come to be the *Messiahs* Disciples, they must love one another, and love enemies; And we deny the practise of all people that are fighting, and striving one with another, which have been the work amongst the sons and daughters of *Adam*, since the fall was from God, which as they come to be redeemed out of it by Christ, then will they love one another and love all, yea them which are not yet brought out of the fall, and not kill them, and destroy them: This is the state drove from God in the earth, not redeemed out of it, for there they war and fight for the earth, these are not like to look to Christ to be redeemed out of it, that are warring for it, but are of the same mind with them that slew him.

And again thou sayest, *There are very few among the Christians that hold War unlawful, and those that do maintain this Paradox, that even Turks when they invade the Christians, ought not to be resisted, because they are the scourge of God, and he that resists them, resists God, &c.*

Answer, There is many thousands of *Christians* that deny outward Wars and Fightings, and do hold the thing not to be according to the Law of the *Messiahs*, who sayes, they shall love enemies, and one another; therefore their Swords must be broken into Plough-shares, and Spears into Pruning-hooks, and all them that are called *Christians* are not in the Law of Christ, that do not love one another, and love enemies, neither are they in his Kingdom of peace; So if a *Turk*, or a *Heathen*, or a *Jew*, or a *Christian*, out of the power of Christ, which will strike one another, they are all one that will war and fight one with another, this is below that state that man was in, in the beginning before he fell from God, and is below Christs Kingdom, and out of it, and contrary to it that stands in peace; and so who be in the Kingdom of Christ, that stands in his power and dominion, that are to love enemies and one another, they cannot strike one another, nor such as strike them, but to love them, and one another, and to overcome evil with good; and if one strike on the one cheek to turn the other; and this is above the Law, for by the Law people might revenge themselves, an Eye for an Eye, and a Tooth for a Tooth; but Christ the *Messiah* when he was come, he was struck and smor

for by you, he did not avenge himself, for his Kingdom was not of this world; And so all the Fighters their Kingdom is of this world, that must have an end, which the Kingdom of the *Messiahs* is everlasting and hath no end; So if *Turks*, or *Jewes*, or *Christians*, out of the power of God, if they do strike thee on the one cheek, thou shouldst turn the other to them, and love enemies; And if *Iob* did restrain evil, and the Law did punish and put to death, but the *Messiah* which doth destroy the Devil and his works, doth end and fulfil the Law; he and his power is to be believed in, and his power to be come into, and his Kingdom which stands in peace; and so they that do strike and fight they do resist the Command of Christ, and so Christ the *Messiah* doth not provoke men to War that be in his Kingdom of peace, but saith to such as be his Disciples, love one another; he provokes them to love, and to love one another, and he that heareth God heareth him.

Wherefore sayest thou, *As God permits the wicked to provoke good men to War, and suffers the Devil and his Instruments to tempt the Godly, so he Commands us to resist them unless he reveal the contrary, as he did to our people, that they should surrender Ierusalem to Nebuchadnezzar; Thus also God left some Canaanites in Iudea, that thereby he might teach and exercise Israel to worship him, as well as to learn War.*

Answer, As for your particular Cases, as surrendring *Ierusalem* to *Nebuchadnezzar*, but you had obeyed the Command of the Lord, he would have taught you to destroy the *Canaanites*, and so you might have learned to worship God without the *Canaanites* teaching, and had you obeyed the Law of God, you had not gone into Captivity; and your learning War was commanded by the Law of *Moses*, which the *Messiah* fulfils; but had you lived in the life of the Law, you had had more peace amongst you; but Christ he saith, you must beat your Swords into Plough-shares, and Nation shall not learn War with Nation any more, and many thousands of people are come to this love, unity and peace, and coming, and the Kingdom of Christ is set up, and people are flocking into it, & Christ ends that Command of the Law that does commands a War, and sayes they must not learn War, but break their weapons; And though they were in the dayes of *Ioshua*, *Moses* and the *Maccabees*, this is nothing as to Christs Kingdom, which is a Kingdom of peace, who destroyes the Devil the Authour of strife; for we do acknowledge that in the time of the Law, there was Wars with them that was *Heathens*, the *Jewes* that had the Law of God, the *Gentiles* that were in their Inventions, they warr'd one with another, but Christ destroyes the Devil, who is the Authour of your Wars, and the *Heathens*, and the *Christians* that be out of the power of Christ; and you must be dash't to pieces by Christs power, who be out of his Kingdom; And so them that be in the power of Christ, if one strike them they cannot strike again, for they are Lambs and Sheep, and comes to be innocent,

nocent, yea to know the innocency that man was in before he fell, and the state of Christs Kingdom that shall never fall, that is everlasting; So if *Turks* or *Christians*, or whatever they be strike at us that be in the power of Christ Jesus, who have broken our Swords into Plough-shares, and Spears into Pruning-hooks, we cannot strike again, nor learn War, nor lift up Sword nor Spear, for our Kingdom is everlasting, which destroyes the Devil, nor revenge our selves, but vengeance is the Lords, and he will repay it, and he doth repay it, our Kingdom is everlasting and peaceable.

Thou sayest, *Good Lord! what blindness hath overspread the World, and I know not what to say herein, but what David saith Psam, 147. 19, 20. He shews his word unto Jacob, his Statutes and his Indgements unto Israel, he hath not dealt so with any Nation, &c.*

Answer, And so all they that be in the blindness, and in the world, and that be out of the Kingdome and power of the *Messiah*, and who comes to that, comes to see the end of the Jewish Ceremonial Law; and God shewing his word to *Jacob*, and his Statutes and Judgements unto *Israel*, mark, *Jacob* saw Christ whose name was called the word of God, and your Fathers had the Statutes, which other Nations had not; And now the word, Christ, the *Messiah*, that *Jacob* saw, when he spake to his Sons of *Shiloh* coming, which you and your Fathers had the Statutes; when the *Messiah*, when *Shilo* was come, they and you received him not, but many of the *Gentiles* are come to receive him; And now how have you required God, who dealt with you as he did not do with other Nations? Yet when his Son came you put him to Death, and now to this day you do not beleive that he is come; And many other of the *Gentiles* of other Nations have received him, to whom the Statutes and the word had not been formerly given, and they have received the *Messiah*, the substance, and therefore ye may see what blindness and darkness have hapened amongst you, that you have lost the Light, and salvation to the ends of the earth, which was spoken of by the Prophets.

But to finish this Argument (thou sayest) *We are to note that the Prophets do not speak of particulars, but universals, that all Nations shall flow unto him, and that no Nation shall lift up a sword against Nation, and that they shall not learn War any more.*

I say yes, he doth speak of particulars and universals, for that all Nations, shall flow unto him, and Nation shall not lift up Sword against Nation and they shall not learn war any more, and this is amongst the good Christians, that be flowen to him, the *Messiah*; who sitteth under their own Vine; So now as he doth subdue, he brings up into his Kingdom, and under their vine, and brings out of the Wars and strife, for the learning War is without the *Messiahs* Kingdom, which he doth dash to pieces, and in his Kingdom is no learning Wars, nor Carnal weapons; but therefore, because this is not done in
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the general, therefore the *Messiah* is not come thou sayest: Now this shews both Ignorance and contradiction, for he must come in the foure Monarchies, and set up his Kingdom in their days, when all things was not subdued, and he was to subdue the Warriours, and the Wars, and so Nations must be rebuked, he must rebuke the Nations, and judge the Nations for their wars, for their contentions, for their strifes, and for what they have done contrary to God, and then when they are come through the Rebukes of the *Messiah*, and the Judgement, up to his Kingdome, they shall sit under their own Vine, and so here the Nations shall flow to him, so then to one kingdom, one people, one body, and one *Messiah*; so this is a particular, and it is a Universal; as it goes over the Universal; which every particular in the universal, must finde it in their own particulars, the power of the *Messiah*, subduing and beating down that nature that runs into Wars and strifes, and so the Prophets words are true, and are fulfilled in many, and come to be fulfilled.

VWhereas (thou sayest) *In that sense they should at the least fear War and Invasions from the wicked, &c.*

And as every man sitting under his Vine, and they that are there, do not fear the Wars of the Nations, for they are in the Kingdom of Christ, that bruiseth the Serpents head, and destroy the Devil the Author of war, & shes to peices, and rebukes, and judges all them that be in such things; and thus they must be rebuked and Judged, before they break their Speares and Swords according to the Prophets; And that which doth rebuke you, it is the power and light of the *Messiah*, and that must be felt within you, before you come to sit under your own Vine; So this doth not prove the *Messiah* is not come, because Nations are learning war one with another, and lifting up sword one against another, for in the days of the Monarchies he was to come, which thou sayest the Roman is ruined, which was the fourth, the last of the four, wherein the other three were contained; So therefore if he come and finde Nations at wars, they are to be rebuked and Judged, and dashed to peices: And the Nations are angry at him, and the Kings of the Earth take Counsel against him, yet he must break their bands assunder, therefore to say he is not come, because of this work, the *Messiah* is come and there must be a great deal of war before peace, for the Devil must be destroyed in every particular, in the whole Universal, before every particular man sit under his own particular Vine; And as people love one another, they will not be afraid one of another; And here in the *Messiah* did that manifest in his doctrine to his Disciples; when he was come, that they should love one another, which was a mark of his Disciples, and then that they should love Enemies, and so lift not up a sword against them; So all that comes to Christ the *Messiah*, and are gathered into his Kingdom, they are true Christians, and do witness the *Messiah* is come, and his Kingdom set up, and he reignes who was by you Crucified, above

above sixteen hundred years ago; And in this Redemption through the power of the *Messiah*, that destroyes the Devil the Authour of oppression, the very Creation of God have liberty, through Christ the *Messiah*, and comes to the blessed state, and is known so as they was in the beginning, before man fell; and as many as are subdued into the Kingdom of the *Messiah* knows this, and cannot oppress the Creation; And that of the Prophet *Isaiab*, which thou speaks of, as that the Wolf shall dwell with the Lamb is known by us, and the Panther with the Kid, a Calf, a Lyon and a Sheep shall lye down together, and a little Child shall lead them; and this Scripture I witness and know fulfilled in the life of it, and he that doth fulfil this is the *Messiah*; Therefore, because this is not done in the universal, therefore sayest thou the *Messiah* is not come: Now this is ignorance, for didst not thou say before, he must rebuke the Nations, and judge them, and destroy, and dash to pieces; therefore this is now by the *Messiahs* power, which must be known in every particular, and so then in the universal, for universals comes to be known by particulars, and so goes on in the general; And if thou didst believe the *Messiah* was come, according to the Prophets, then thou wouldst feel it in the particular, and his Kingdom would be set up, and he subduing and dashing to pieces; and because the *Christians* do not lye down together, but are one against another, and other Nations, this now is all wrong; for the *Messiah* speaks to them to love one another, and enemies; and not to kill one another, and this was agreeable to the Prophets words which said, they should beat their Swords into Plough-shares, and Spears into Pruning-hooks, and not learn War any more, and so the *Messiah* said when he was come, he that killeth with the Sword, should perish by the Sword; and bid *Peter* put up his Sword, and said his Kingdom was not of this world, and therefore his servants should not fight; and here thou mayest see that he is come according to the Prophets, and his Kingdom is set up which is everlasting, without end, in which is the everlasting peace, but out of him is not the peace, but the state to be rebuked and judged; and out of him people do not sit under their own Vine, but in him they do.

Another Argument of thine is, *That in the time of the Messiahs, all Israelites are to be redeemed from the four parts of the world; but such a Redemption hath not yet been, therefore the Messiahs is not yet come.*

Answer, Whereas thou sayest to prove that the *Messiahs* is not yet come, that all *Israelites* shall be redeemed, and because all *Israelites* is not redeemed, therefore the *Messiahs* is not come, now this doth not prove that the *Messiahs* is not come, because ye are not all redeemed, because when the *Messiahs* was to come according to the Prophets, many of you should stop their ears to him, and close yours eyes, & turn your backs upon him, which he wept over you when he did come, and would have gathered you as a Hen gathers

gathers her Chickens under her wings, and you would not; so you fulfil the Prophets words seeing you see not, and hearing you heard not, and stop their Ears, and closed their eyes, lest they should see with their eyes, and have heard with their eares, and been converted, and the Lord should have saved you, this saw the Prophet; so now when the *Messiah* was come according to the Prophets words, and time and number, your Fathers would none of him, but cryed away with him from the earth, and so he told your Fathers, that your Temple and Wall shall be thrown down, and you scattered over all Nations, and had the things been done in *Tire* and *Sydon* which was done amongst you they would have reputed, therefore *Nineveh* should rise up in judgement against you; nevertheless, I say to you all *Israel* shall all be saved by the *Messiah* for he is the Saviour, & many thousands of you was saved in the day when he came and many of you did not beleive: And if the casting away of the *Jews* was the bringing in of the *Gentils*, which many *Gentils* did beleive at your casting away, and if you came to be cast away until the fulness of the *Gentiles* should come in, and this is the state of your Captivity now, now then for you to know him that doth save *Israel*, and is the Saviour of all men, but especially of them that beleive, and if you know him, you know Life from the Dead; And I say all *Israel* shall be saved, mark that word, all *Israel* as the Scripture saith, but do you come every one to feel that you are saved, feel it in your own particulars, and then you must know *Israel*, and beleive your Salvation, then you must beleive him, that many of your forefathers beleived in long agoe to be your Saviour, which came above sixteen hundred years agoe, and was put to death according to *Daniels* number.

And where as thou speakest that *Moses* (*Dent.* 30. 3.) saith, *Then the Lord will turn thy Captivity and have compassion upon thee, and will return and gather thee from all the Nations, whether the Lord hath scattered thee, &c.*

Answer, This gathering of you to your own Land, and turning you from your Captivity, relates not to the scattered state that you be in now, that you should be turned and brought out of all Nations and Countrys, where you have been scattered to your own Land, there to offer burnt-Offerings and Sacrifices; neither *Moses* nor *Zachary*, nor *Isaiab* ever prophesied of that; And you was brought from *Egypt*, *Affiria*, *Cush*, *Elam*, *Shinar*, *Hamath*, and from the Isles of the Sea, according to *Isaiabs* prophesie into your own Land; for *Isaiab* prophesied long before your Captivity, and you were brought out of Captivity, and gathered into your own land to your own Offering place, out of the Lands where you had been scattered, according to *Moses*, *Isaiab*, and according to *Zachary*, and you had your Offerings, and you had your Sacrifices; And therefore all this relates to the Captivity by the *Chaldeans*, & the rest, for after your coming out of Captivity there, then the prophesie was that the *Messiah* should come as in *Daniel*; and the *Messiah* should be staine, cut off, and he should cause the Sacrifices and Oblations to cease in the middle of the

week; Therefore for your expecting to be brought to your own Land, and to offer Sacrifice (for that was in the other Captivity before this, and not spoken to that state you be in now) therefore I say thus, that the *Messiah* is come, and his Kingdom is set up, and the gathering is to him now, who is the offering that have ended all your other Offerings, and you are never to expect such a thing as to be gathered to your own outward Land, to offer Sacrifice more, and never look for it, for that will never be,

And further thou sayest, *And he shall set up an Ensign for the Nations, and shall Assemble the Out-casts of Israel, and gather together the Dispersed of Iudah, &c.*

This doth fulfil *Daniel's* prophesy still, in his time & number, that the Ensign should be set up, and this was proved to the other Captivity, he shall Assemble the Out-casts of *Israel*, and gather the Dispersed of *Juda*, from the four corners of the Earth, the envy of *Ephraim* also shall depart? yes, for the *Messiah* brings peace, for this we own, *Ephraim* shall not envy *Juda*, nor *Juda* vex *Ephraim*, for being brought to the Ensign, the true *Messiah*, they come into true peace life, and rest; that which dasheth to pieces the envy, and this is the new thing that is brought forth, which makes your eares to tingle, and many of your fore Fathers did witness this, sixteen hundred years agoe, which you since their time have rejected, and so lye in Captivity; So this is cleerly proved, that which *Isaiah*, and *Moses* and *Zachary* spoke of relates to the former Captivity, not to this that you be in. for in the end of the *Chaldeans* Captivity, Christ the *Messiah* came, as is sufficiently proved by *Daniel*; which now if you look for Redemption and Salvation, you must look at the *Messiah* for salvation, whom as I said before you have Crucified.

Some say (thou sayest) *That all this was fulfilled in the Redemption out of Babylon, but this is affirmed at pleasure &c.*

Answer, All this doth not prove the *Messiah* not come, for if all this was done when the *Messiah*, did come, or as soon as he is come, but he hath all the power in the Heaven and in the Earth who is to subdue, scatter, rebuke, Iudge, and gather up to God, and to him must the Nations flow; And if all *Israel* did not return out of Captivity of the *Chaldeans*, yet the commandement was to gather the people which had been scattered; And *Nehemiah* saith, he first chap. *But if you will turn to me, and keep my commands and do them, though you were scattered to the uttermost part of the Earth. yet I will gather you from thence, and bring you to the place that I have chosen to place my Name,* this he spake when the people was gathering out of Captivity, and likewise when the Commandement went forth to gather the people, and to bring them again to build *Jerusalem* to the *Messiah*; And *Zachary* spake. *Who so will not come up of all the families of the Earth, to worship the Lord of Hosts, even upon them shall come no Raine, and keep the feast of Tabernacles, and if the Families*
of

of all the Earth was to come up, and *Zachary* prophesied long before the *Messiah*, and *Nehemiah*; So this shews now that this was in the first Captivity, and if all Nations did come up, then surely some of them did come up that were Captives, therefore this feast of Tabernacles, and these Sacrifices, and Offerings, and Alters, Christ ends, as thou may read *Zachary* 14. who prophesied 520. years before Christ: And you were gathered out of *Egypt*, and came over the streams, that was by the power of God, the time before the *Messiah* came, and so that power did drie the power of the *Egyptian* Sea that did bring you up; but this I say now, that the gathering of you now, the Offering being offered up, Christ Jesus, that ends your Sacrifices, and outward Offerings, the gathering of you now is by the power of the *Messiah* up into his Kingdom, & so that which doth gather you & all people now, is the power of the *Messiah*, who came long since; and you Crucified him, which doth dash to pieces, rebuke and judge, until he hath made all quiet and peace able; therefore his power you must beleive in, that you may come to know his Kingdom which is without end; And as the Lyon and the Lamb lye down together, the tongue of the *Egyptian* Sea ceases; and now as for Signes, you must look at *Jonas*, so was the son of man in the heart of the Earth, as he was in the Whales belly, suffered and buried among you, who is risen again to the right hand of God, who remains in the Heavens, until all things be restored.

And as for *Ribera*, *Cornelius*, and *Iosephus*, and both Christian and Hebrew Authors, in beleiving the ten tribes not being return'd. that is nothing to the purpose to prove that the *Messiah* is not come, for the Commandment (as in *Nehemiah*) went forth to gather the people, to the building of the Temple unto the *Messiah*, overthrow this; and in *Daniel* the 9th. where *Gabriel* and *Daniel*, numbred the time to the building of the Temple to him, the City to him, and numbred the time that he should be put to death, so this do prove the *Messiah* to be come very insufficiently, who by his power (as I said before) gather the out-casts, and the dispersed; but his gathering is in o his own Kingdom; And if the tongue of the *Egyptian* Sea be not destroyed, this doth not prove the *Messiah* is not come, for if that were all destroyed (according to thine own words) he must come & destroy, and if he come when all is destroyed, he then hath nothing to destroy, nor rebuke, nor judge; And this I say to you, you must never look for the *Egyptian* Sea (the seven streams) to be smor for you to go over dry-shod, to go to *Jerusalem* to offer Sacrifice, for the *Messiah* is come, and is offered up, who hath put an end to all those Offerings; and therefore the gathering must be to him, and his Kingdom, and that must be by his power, as I said before; you were like *Sodom* and *Egypt*, when you transgressed the Law of the Lord, and was perfect in your streams, when the tongue Road of the *Egyptian* Sea, and turned against the Lords Prophers, and transgressed Gods Law; And you may minde as I said before,

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this Captivity *Isaiah* did foresee, the tongue of the *Egyptian* Sea to be drying up, and the seven streams shitten, which was spoke of by *Isaiah*, this *Isaiah* prophesied long before Christ, about 730 years, and a great while before the Captivity of the *Babylonians*, and who saw you Captivity and drawing out of it; And how *Cyrus* should build your Temple, and then the same *Isaiah* spoke of the *Messiah* his coming, and what his Name should be, and how they should draw out of the wells of Salvation, & sing of the Salvation, *Isa. 12*. And so the *Messiah* doth not make the high way for the people to come up, for he gathers them up to his Kingdom out of *Sodom* and *Egypt* spiritual, for you must understand, there is a spiritual *Sodom* and *Egypt* and the force of *Egypt* with their streams, with their tongues, which must be destroyed by the power of the *Messiah*, and is destroying, but this is sufficient to prove that the *Messiah* is come, in the end of the *Babylonian* Captivity, whom you must know to be your Redeemer, if you come out of Captivity.

As for *Cornelius Rebera*, and other sayings, that the Christians are the Children of Israel in whom all these thing were fulfilled.

Answer, When the Prophet spake of gathering you to your own Land to build the Temple to the *Messiah*, and out of the Nations where you have been scattered, this he spake of *Israel*, for they were to build the Temple to the *Messiah* which was not the Christians work, for they witness the *Messiah* which came after your Temple was builded, and you came out of the Captivity, who was the Offring that ended your Temple and Offerings.

And those that beleive in the *Messiah*, be they *Jews* or *Gentiles*, and come to receive his Kingdom, they were gathered to him and had the Wells of Salvation, and had the Covenant according to *Jeremiah* and *Ezekiel*, which we witness, whereby we need not say one to another know the Lord, for all do know him from the greatest to the least, for we do witness the Covenant of light, the salvation to the ends of the earth; the light of the *Gentils* that prophesie fulfilled of *Isaiah*; and so now the gathering of *Jews* and *Gentiles* is by the power of the *Messiah*, up into his kingdom, who is the offring for the sins of the whole world; And your other gathering before this last Captivity, was to be at *Jerusalem* the place of offring, where you had been scattered up and down, unto the *Messiah* the Prince, who came according to the Prophecy, and you were gathered according to the prophesie, & he suffered according to the prophesie; & as I said before, now your gathering must be out of the earth & redemption up to know the state that *Adam* was in before he fell, by the power of the *Messiah*, who is come, Crucified, dead and risen, and it is by his power that all is restored out of that state that man is in the fall, up to the state man was in before he fell; And all the true Christians are in the Kingdom of Christ, gathered by his power, and as for all the false, they be out of the power, and are to be gathered by it, where they have been scattered into their several Forms and Sects, but this doth not relate to the gathering of them that are called *Israel*,

but I do speak this to them that are called Christians, which are broken into many Sects and heaps, into hatred one of another, out of the Love, in which they should love one another, out of Christ and his power, by which they should come into his Kingdom which hath no end; So the spiritual Sodom and Egypt must be struck, that people in the general may walk in the way of Salvation.

And further thou brings that of Ezek. 37. 16. See of man take thee one stick, and write upon it for Judah and the Children of Israel his Companions; then take another stick, and write upon it for Joseph the stick of Ephraim, and all the House of Israel his Companions. and joyn them one to another into one stick, and they shall become one, &c.

I Answer, Ezekiel taking two sticks and joyning them together, which signify a joyning of Iuda and Israel together; Ezekiel prophesied in the Captivity and before, which was many years before the Messiah came, and this doth shew that this was the Captivity of the Chaldeans, for he saith they shall be brought up into their own Land, and mind Zacharys prophesie, and so when you were come into your own Land, then the Messiah did come, he saith one King shall be unto them all, and they shall be no more two peoples, nor two Kingdoms, for in the 21. ver. he saith how he would bring the Children of Israel from among the Heathen, and gather them into their own Land, and then he saith I will make an everlasting Covenant (26. ver.) so now mark, all this doth relate to Daniels prophesie, and Gabriels words, that is to the days of the Messiah, and this is to the coming of you out of the Captivity of the Chaldeans before the Messiah came according to Daniel; nevertheless as I said before, who are gathered now must be by the power of the Messiah, but not to an outward Ierusalem, and the Messiah did come according to the Prophesie, he was to be your King, and Pilate that Crucified him said, behold your King, and yet you would not own him; And Christ when he was Crucified said, for that end he was born to be King of the Jews, and yet you cryed out you would have none of him, but Casar your King, but as many as owned him were joyned together in own, and acknowledged this King; and all the Gentiles likewise acknowledge this King that beleived in him, the Messiah Christ, according to the Prophet Daniel; and all that now have not received his Kingdom, and his power, are one against another, and are to be rebuk't and judg'd, and dash to pieces by the power of the Messiah, and so this is sufficient to prove that the Messiah is come.

Thou saist, All Christians affirm that all the evil, foretold to Israel by the Prophets, shall befall the Jews, and then they understand the Hebrews by Israel but when they meet with any good in the Prophets, that they presently understand; meant to the Christians, that is the Heathens turned to the Law of Iesus; but this is not worthy to be answered, for who hath told them that all the good is to be understood of the Christians &c.

Answer

Answer, The promise was to you and your Fathers being *Jews* of good, likewise the promise was to the *Gentiles*; I will give him for a Covenant, a light to the *Gentiles*, which the *Gentiles* do enjoy, and the promise was that you should be brought out of Captivity into your own Land, and the promise the blessing was good to you, as you obeyed the Law of God, but the bad came to you as you transgressed the Law of God, and have Rebelled against him, his Law, his Prophets, and killed his Son, who was the offering for your sins, therefore I say, turn and believe in him, that you may have life and mercy; And if Christians do say, that not the good was to you but the bad, and the good to them being Christian *Gentiles*, that is their ignorance, for as I said before, the Promise was to you, and the blessing, as you lived in the Law of God, & hearkened to the Prophets, and all the miseries came upon you, you not regarding Gods Prophets to you, nor his Law, nor his Son, which as I said before you must turn to, come into the life of the Law, the Prophets, through which you may see the Son is come, and through it come into his Kingdom, which is everlasting without end, and then you will see through all that have an end; And so the Christians that do enjoy the Lord Jesus Christ, they do enjoy the end of the Prophets, and this we do, though I cannot say all the Christians do it, but those Christians that live in the power of the *Messiah*, and are new Creatures, changed, and are converted out of their old state, and turn from the power of Satan and his power of darkness, to the light, for the promise was with *Abraham* before he was Circumcised, that the promise must stand with the seed, and who are of faith are of *Abraham*, for he is the father of the faithful, of whose seed Christ came according to the flesh, with which is the promise; And so Christ the seed must you know revealed in you, and then you enjoy the heir of the promise of all the good, for this you know your selves, that the promise of the good lay in the obedience of the Law, and the Prophets, and the promise of the bad came in the transgression of the Law, and the Prophets; And your Captivity, and your dissolution, and your banishing from your own Countrey, as *Adam* was out of the Garden, when he transgressed Gods Law, which if you come to know the Law it self, you will know the Prophets, and know the *Messiah* is come, and receiving him by whom all the good is enjoyed, for he destroys the Devil and his works for which cause the Curse, and the wo, and the misery is come upon man; and so through the *Messiah* is peace brought, and good will towards man, and this thousands do witness; So as *Juda* and *Israel* come to be saved by the *Messiah* the Prince, you come to be a blessing, for that is the thing as to your present condition, and state, ye are to look at the *Messiah* the Prince, and his Kingdom which is everlasting; And if that the Christians do say that the misery belong to you, and not the Consolation, and such like expressions, I do say as before, the promise was to you, and your Fathers, and not only to you, but

to the Gentiles ; and such *Christians* as do not see wherein the promise of the misery is to you , and in what state the promise of good is to you, they are ignorant, them we do not own ; and it was and is the same Spirit of the Prophets, that doth testify how the good do come to them, and how the bad do come to them ; so as you come to the *Messiah* the Christ, he takes away the Curse, and destroyes the Devil that brought it , both to *Israel* and *Juda*, and other people , and him you must own and receive, before from under the Curse ye be brought ; And *Isaiahs* words are true , he will bring the evil upon you, as you be in the transgression, but as you came, and come out of transgression, and turn from it, and receive his Son the End of the Law and the Prophets , that *Isaiah* speaks of , then you have all the good that all the Prophets of God prophesied of, and all that which the Law and first Covenant typed forth, yea the everlasting Kingdom and riches, and happiness, this you enjoy, if you receive the *Messiah* which is come ; And his words were they not fulfilled upon your fathers ? Who prophesied before their Captivity, when many of them had no mercy, which when ye came out of Captivity, had not the Lord mercy, in bringing you out into your own Land, though you unmerciful people went from God and his Law both , both before and afterwards ; for you have been unworthy people of Gods tender mercies and love, for you have broke his Law, persecuted his Prophets, killed his Son ; you neither believe in the Law, Prophets nor Son, and so not in God ; for if you believed *Moses*, you would believe the Son who is come, and if you believed the Prophets & the Law, and *Gabriel*, then you would believe the *Messiah* was come, & then of necessity you must be in the life of the Law, But what good doth the profession of the Law do you , and of *Messiah* to come , and of the Prophets words & ye out of the life of them ? therefore do ye rest in Captivity ; Therefore as I said before, a true belief of God, of *Moses*, of the Prophets and the *Messiah*, it is in the life of the Law of *Moses*, of the Prophets, by which life he come to be enjoyed, which they all say ; and so the blessing and his Kingdom which is everlasting ; And so this is sufficient to prove the *Messiah* is come, and your unbelief in the *Messiah*, and so be ignorant of the life, *Moses* life, the Prophets life, and your eyes shut to that, and ears stoppt, and this was the cause the Prophets told your Fathers, and the *Messiah* when he came, and his Disciples , and which is the cause that keep you from believing in him receiving of him to this very day, and the cause is, you not living in the life of the Law and *Moses*, if you did , you would come into the life, and joyce with us in his power.

And as to thy four particulars, First thou sayest, *The Messiah is not come because the Roman Empire lasts yet, which at the time of the Messiah shall be destroyed, because also it should be divided before the coming of the Messiah, but it was not so divided before the coming of Iesus.*

Now in this thou mayest see thy Contradiction, for thou sayest, what Wars was at Rome by the Goths and other Barbarians, and the Empire so often shaken by War, till at last it was ruined, and now mark thou sayest it is standing, and yet say it was ruin'd being so often shaken with War, and yet thou sayest he the Messiah shall come in the days of these four Emperours, who came in the dayes of the four Emperours according to the Prophets, and he was to dash them to pieces thou sayest, therefore if he come when they are all gone, then what must he dash to pieces? But thou sayest the Roman Empire should be divided before the coming of the Messiahs, & now thou sayest it is ruined, and he not come, and yet thou sayest before, he shall come in their dayes; therefore thou hast overthrown all thy Arguments by thy own words, and it is a sufficient proof that the Messiah is come, according to the Angel Gabriels number.

Secondly, Because (thou sayest) the Messiah is to come after a long Captivity.

Answer, I say yes, according to Isaiahs Prophecie, and according to Gabriels words to Daniel, and Ieremiahs, and Davids words, who came after they were brought out of the 70 years Captivity, Gabriel numbred the time to Daniel, & they were brought into their own Land, to offer out of Captivity but you must never look to be brought into your own Land, to offer again out of captivity, that you be in now; Therefore you are to look at the power of the Messiah to beleive he is come, and to beleive in his power, which must bring you out of this Captivity, by which power you may see that he came after the Captivity of the Chaldeans, according to the Prophets, and blessed is he you may say now that comes to you in the name of the Lord, the Messiah; so do not feed your selves with dreams, and to beleive that ever you shall be restored to your outward Temple again, to Sacrifice and worship; for they that worship the Father now must worship him in Spirit and in truth, and the truth that is, that the Devil is out of; so the Messiah came after the long Captivity whom your Fathers put to death, which you must own, if you own Salvation and Redemption, out of the state you be in now; And many of your Fathers did own the Messiah, and the new Covenant, (as you may read in books) great numbers of them, sixteen hundred years agoe.

Thirdly, Because, in the times of the Messiah, there shall be an everlasting peace (thou sayest.)

Answer, And in the times of the Messiah there is an everlasting peace, and an everlasting Kingdom, yet a Rebuking and a Judging, Judging the people, and Rebuking the Nations, and breaking in pieces, and destroying, so he marks War there in the earth, yet peace in the end, everlasting peace, and all that is come into his Kingdom do know it.

Fourthly, Because in the the time all the Iewes shall be saved, and redeemed from

from Captivity, but seeing (thou sayest) they are yet there, it is but a dream that the Messiah is come.

Answer, The Jews were sent to build Jerusalem unto the Messiah the Prince from their Captivity, before the Messiah came; And so the Messiah who destroyeth the Devil and his works, which is the cause of mans destruction, is he that saves and is the Saviour of all men both Jews and Gentiles, who destroyeth the Devil that hath kept them in Captivity, and so he Judges and Rebukes the Nations, and dashes down their power, and dashes down their Monarchies; So as I said before he came above sixteen hundred years since, and because all the Jews, and all the Gentiles are not saved and in peace, this doth not signifie that the Messiah is not come, but your unbelief in him; for he came poor according to the Prophet, and therefore ye hated him, and came meek, and came low, who was despised and a man of sorrows; so every one of you that would have salvation, you must beleive in him, shall he save you and you do not beleive in him? you do not beleive in him I say, who is the Saviour of all men, not only Israel, but especially of them that beleive, therefore if you will come out of your Captivity, you must beleive that, that was the Messiah, for if you will beleive the Messiah, you shall come out of Captivity; and so you will beleive the Prophets words that he is come, and would have gathered you as a Hen gathers her Chickens under her wings, and you would not, in the days of his flesh, when he was come above sixteen hundred years agoe; Therefore if you will have Salvation, you must mind his power that came and suffered amongst you, by you, according to Daniel, and Isaiah did not he say, that your Fathers should spit upon him, and buffet him, and hide your faces from him; and was not this fulfilled upon him by your Fathers, though God had brought them out of Captivity, thus they served him, that would have brought them into his everlasting Kingdom; so Christ came after that Captivity by the Chaldeans, spoken of in Daniel, and in the four Empires, which thou sayest now the Roman Empire is ruind which contained the rest; Therefore according to them words, he must of necessity come after that Captivity, who should rise in their days of the four Monarchies; And it is no dream to say the Messiah is come, for if thou sayest so, thou may say all the Prophets dreamed, and Gabriel, who numbred the time of his coming, and they were awake when they spake: Now all they that do not beleive that he did come, and did not receive him when he was come, they were and are in a dream, and their eyes closed, and their eares stopt; And the equity, and the Righteousness of the Law of Moses, (as I said before) the life of it, and the Justice which is light, and spiritual, that never changes, but ends in the life of Christ Jesus, who ends all the Ceremonies, outward figures and shadows that be typi-

call, and not eternal; and all the Scriptures and thy Arguments doth not prove, that the *Messiah* is not come, but if thou didst read this over, which is something in answer to it, though there is much more might be spoken, and thou wilt see there is many Contradictions in thy words, the latter end contradicts the former; that is, when thou sayest the *Messiah* shall come in the four Empires; and yet he is not come now they are destroyed, and yet thou sayst he must come in the four Empires; Therefore lay down these weapons of Arguments and come to the *Messiah*, to feel his light, life and power, and spirit in thine, and in all your hearts, that you may come to live in the end of the Prophets, whom all the Prophets prophesied of, who is the end of the Prophets and the Law, and know him who is the end of the first, and the everlasting Covenant of God, prophesied of, and his Kingdom which lasts for ever, and his Kingdom is everlasting.

And remember (sayest thou) all those places, by which I have proved that the Law of Moses shall be observed at the coming of the Messiahs, see also Zach. 14. 16. &c.

Answer, After Christ was come the Law of Moses was observed, for he came not to break the Law, but to fulfil it, and when he was offered up it was finished, he ended the Law; & so when the *Messiahs* was come it was to be observed until he was offered up, as in *Dan. 9. 26, 27.* And in *Jeremiah* thou mayest read, who prophesied 618 years before Christ, Chap. 3. & 16. verse, which saith, that when ye be multiplied and increased in the Land, in those dayes saith the Lord, they shall say no more, The Ark of the Covenant of the Lord, neither shall it come to minde, neither shall they remember it, neither shall they visit it, neither shall that be done any more; So *Jeremiah* prophesied in your Captivity and before, and this was to be when you were brought into your Land again, & he prophesied of the New Covenant, Christ, the *Messiahs*, as you may read in many places; For *Abraham, Jacob, Isaiah, Jeremiah* and *Ezekiel*, and most of the Prophets and *Daniel*, who saw the *Messiahs*, whom *Gabriel* numbred the years to of his coming; It is no strange thing that you will not believe the *Messiahs* that he is come, for your fathers would not believe in the Prophets who prophesied of him, but persecuted him; they shewed the coming of the Just One, and your fathers killed him, and said let his blood be upon our heads, and our Childrens; And all the Scriptures that you can bring and Arguments, to prove that the *Messiahs* is not come, according to the Prophets, and according to *Gabriel* and *Daniel*, the number of time of his coming, and the time of his being put to death, and causing your daily Sacrifices to cease, all your Proofs and Arguments will not overthrow this; So come out of all History, and other mens Judgements, and Interpretations; for in those things people many times errs, to know the life of the
Prophets

Prophets, and the life of the *Messiahs*, who ends them; in that there is peace and no error, for the *Messiahs* destroys the Devil the Author of error, for all the cumberfomness is out of the *Messiahs* Kingdom, which we do know; And the way by which you may come to receive the *Messiahs* which is come, is to come to know the Word in your hearts, and in your mouths, which *Moses* spake of; And the way to receive the New Covenant, is to receive the Spirit of God in your hearts, and to feel that manifest in you, as *Jeremiah* and other Prophets prophesied of; that so when you come to feel this in your hearts, then by this will you come to know the *Messiahs*, for by this did the Prophets see him, and then you need not to go over the Sea for him, but what saith it, It is in the heart, and the mouth, to obey, and to do.

*From a Lover of thy Soul, and all your Souls, and
your eternal good.*

G E O R G E F O X.

YOU *Jews*, your fathers was warned by the Prophets of God of your transgressions, and of the coming of the *Messiahs*, that you might not be ignorant; you were warned of the very time, to the very year of his being slain, yet all this came to pass according to the Prophets, and yet you do not believe to this very day, neither Prophets, nor Son; for if you did believe the Prophets, then you must believe that the *Messiahs* is come; So now you have Warnings again, for the Prophet is risen up like unto *Moses*, whom you should hear, who is to be heard, now if you will hear him, you must hear the Light that discovers sin and evil, for he is the Light that doth enlighten every man that comes into the world, that all through him might believe, and as many as do receive him, he gives them power to become the Sons of God; And this we know, and thousands do witness; but as every one that comes into the world is enlightened by the *Messiahs*, and loving the darkness rather than the Light, because they know it will reprove them, and will not hear it, when it tells them what they have done, and will not come to it, because it will reprove them, and so love the darkness more than the Light, because their deeds are evil, and have so been, therefore this Light in your Consciences shall condemn you, which shall be a Witness in you for Jesus, for he is the Light promised by the Prophets, and the Covenant, and the Salvation to the ends of the earth; mark again, doth not the Prophet say, that after those dayes (*Ier. 31. 33.*) I will write my Law in their hearts; So after those dayes of your *Babylonian* Captivity came the *Messiahs*, and the New Covenant.

So here is a few Queries for you to Answer.

First, Have you the same Power and Spirit as Moses and the Prophets had? Or can any understand the Scriptures of the Prophets, and Moses and the Law, except they be in that Spirit and Power that they were in?

Secondly, Have you heard the voice of God, as Moses and the Prophets did? Or do you hear it? And is not all the cause of your Captivity and Affliction your transgression? And is not the cause of your remaining in Captivity your not obedience to the Law and Prophets, and not receiving that thing that they prophesied of?

Thirdly, Do you believe that you shall come up to the state that Adam and Eve was in before they fell, that is to that Image of Glory and Holiness, and Righteousness? Do you not believe that the Messiah brings up into that condition, & a higher condition, that is into a state that shall never fall; for it is said in the New Covenant, that I will write my Law in their hearts, and they shall never depart from me?

Fourthly, What was the Tree of Knowledge of good and evil, which eating of came transgression, and Adam lost his Dominion, Image and Righteousness? Whether it be an outward Tree? And whether any people eat of it, that is any of the Sons and Daughters of Adam since Adam fell?

Fifthly, What is the Serpent which did beguile the Woman? And whether there be any now of those Serpents, that do beguile in the fall in the same manner as Adam and Eve was? And what was the fruit that the Tree of Knowledge bore? And therefore as I said before, whether you do believe that any shall come into the state that Adam and Eve was in before they were tempted by the Serpent? And if that Tree was an outward Tree, whether there be any of them growing now?

Sixthly, Whether or no all Sacrifices, Offerings and your Temple hath not been set up since Adam fell? And whether or no then man being redeemed out of the state he was in the fall, up to the state he was in before he fell? Whether or no then Sacrifice doth not cease? And whether or no the Messiah doth not redeem up into that state? And so then, whether or no he doth not end all the Offerings, and Sacrifices, and Ceremonies that have been set up to man in the state he was in, in the fall; as he is brought up to the state he was in before he fell, by the Messiah?

So consider of these things, and Answer them.

God said at the coming of the Messiahs according to the Prophets, that he would make a New Covenant, and put his Law in their inward parts, and he would dwell in them, and walk in them; so such are the Temples of God, which now many witness this; Glory to the Lord God the highest for evermore, that made the Heavens and the Earth, and the Sea and all things therein, that placed man upon it, though man lost his Authority and Dominion, by which he went out of the Paradise, through the disobedience; And by the obedience of the Messiah the Prince, who laid down his life to purchase the Sons and Daughters of Adam, into the life and state as their father was in before he fell, who hath brought many into the state that Adam was in before he fell, who knoweth the state that shall never fall; And here we have the Wells of Salvation, and the Walls of Salvation, and injoying him whom many Souls have waited for; And at the putting of the Messiahs to death, sixteen hundred years ago, the hearts of many was pierced through.

G. F.

THE END.